

September 1978

EARLY HEBREW HISTORY

BIBLE 101

DR. CURTIS C. MITCHELL

EARLY HEBREW HISTORY

COLLATERAL READINGS

by

Joseph B. Bustillos

BOTS 101 - - Dr. C. Mitchell

November 3, 1978

EVALUATION

1. Depth: (Thoroughness, complete coverage of topic)

8

16

24

32

40

LACKS DEPTH
TOO BROAD
IRRELEVANT TO TOPIC

VERY THOROUGH,
EXCELLENT COVERAGE OF
TOPIC, SHOWS CLEAR
THINKING

2. Communication Skills: (Clarity, organization, sentence structure, spelling, grammar)

2

4

6

8

10

POORLY ORGANIZED
POOR SENTENCE STRUCTURE
EXCESSIVE GRAMMATICAL ERRORS
EXCESSIVE SPELLING ERRORS

EXTREMELY WELL
ORGANIZED, EASY TO
READ, FREE FROM DIS-
TRACTING ERROR

COMMENTS:

Sect II you need to give some "textual" reasons for
a Cap theory. you need to watch your sentence
structure & spelling. otherwise Good Paper!

TOTAL SCORE 40

COLLATERAL READING #1: THE AUTHORSHIP OF THE PENTATEUCH (part I)

Merril F. Unger. Introductory Guide to the Old Testament.

Mr. Unger faces the problem of the authorship of the pentateuch in a very simple manner. Nonetheless, this is no reason to push aside Unger's work as archaic or outdated. He begins his book on a simple note: The belief in the Mosaic authorship of the pentateuch has been held throughout these past millenium until today. Those of you that might object by saying, "Well so was the belief that the earth was the center of the universe." ^{Incomplete Sentence} This subject, the authorship of the pentateuch, is an entirely differant thing. Man's belief that the earth was the center of the universe was due to man's inability to understand, the revelation of God to man, however, does not depend on man's ability to understand, ¹but upon God's ability to communicate Himself to His creation. Unger asks, "Just how big is your God?"

The basic premise of Modern Higher Criticism is that the present body of the Pentateuch as we have it today is the result of the work of four major groups of redactors or editors compiling the stories, legends and myths of the ancient Hebrew people. The four major groups of redactors are identified by the term that they use to indentify God. The first redactor, the Yahwist or J, tended to anthropomorphize the characteristics of God. His work, which according to this theory was completed in 850 B.C., was the product of the legends of the Southern Kingdom, Judah. The second redactor, the Eloist or E, tended to see God as

El-Shadai, the Almighty God. His work, which according to this theory was completed in 750 B.C., was the product of the legends of the Northern Kingdom, Israel or Ephraim. The third redactor, the Deuteronomist, was responsible for the book of Deuteronomy or the "Second-Law." According to this theory this book came out of the reform that took place in the Southern Kingdom during the reign of Josiah in 621 B.C. The fourth and final redactor, the Priestly redactor, was responsible for the book of Leviticus and the latter half of the Book of Exodus. He was the final compiler of the present Pentateuch. His work took place during or shortly after the Exile in approximately 500 B.C.

To many "evangelicals" the espousing of this theory is a badge of respectability. The glaring "contradictions" between archeology and the Bible, or between geology and the Bible have caused many theologians--- at least those "Who desire the praise of men over the praise of God"--- to flee in the direction of this new scholarly break-through.

This people honors Me with their lips,
But their heart is far away from Me. But in
vain do they worship Me, teaching as their
doctrines the precepts of men.

- Isaiah 29:13 (Mt.15:8-9)

Unger's defense of the Mosaic Authorship of the Pentateuch follows four basic points: (1) the Pentateuch itself attests to Mosaic Authorship (Ex.20-23). (2) The rest of the Old Testament testifies to Mosaic Authorship. (3) The New Testament witnesses to Mosaic Authorship of the Pentateuch. (4) Finally, tradition itself testifies to Mosaic Authorship (Ecclesiasticus 45:5, Philo, & Josephus).

Unger ends his section on the authorship of the Pentateuch by pointing out four major dangers connected with the denial of the Mosaic tradition: (1) espousing the Critical View (Modern Biblical Criticism) involves rejecting all the positive evidence of Mosaic Authorship, both Biblical and extra-Biblical. (2) Espousing the Critical View involves a serious capitulation to the foes of the credibility of the Pentateuch and the realm of supernaturalism. (3) Espousing the Critical View involves surrender of any high or worthwhile view of Biblical inspiration (Plenary-verbal inspiration of Scripture). (4) Espousing the Critical View involves being cast upon an unlimited sea of uncertainty and conjecture without a Guiding course.

COLLATERAL READING #1: THE AUTHORSHIP OF THE PENTATEUCH (part 2)
Manley. The New Bible Handbook.

Manley begins his section on Modern Criticism by going over the various definitions of crucial terms. The reason for his explanation of the terms is because in them, he feels, some fallacies can be detected.

The first term, Criticism, he defines as the "exercise of judgement." Textual Criticism he says is the study of ancient manuscripts in an attempt to recover the original text. Higher Criticism is searching for data related to the date and authorship of a particular text using internal and external evidence. He then quotes Delitzsch as saying that the belief in the Mosaic authorship of the Pentateuch was accepted until the "destructive theology of the latter half of the 18th century."

First fostered by Eichhorn (1783), then DeWette (1805), and finally by Ewald (1823) the Documentary Hypothesis took shape. According to the Documentary Hypothesis our present Pentateuch did not exist except in fragmentary form until about four or five centuries after the death of Moses. The growth as well as the acceptance of the theory did not really see its day until in the latter half of the 19th century it was crystalized by Graf and Wellhausen.

Manley spends much of the last part of this section discussing the Graf and Wellhausen Theory. According to Manley this theory was developed with three basic presuppositions: (1) denial of the possibility of miracles. (2) The belief in the evolution of the religion of Israel; that is, at first the religion of

was animism, then later (during the period of the Judges and into the period of the monarchy) Yahweh or Jehovah was recognized as a sort of Tribal God (much like the heathens), and finally during the period of the later Prophets the religion of the Hebrews became a lofty monotheism. (3) The final presupposition was the fundamental characteristics surrounding the distinction between each literary period or group of redactors: the existence of Priestly legislation (P) dated post-exilic, i.e. not Mosaic; the Deuteronomic Code (D) from the prophetic period (part of the reform of Josiah); and that prior to the monarchy there was no real historical record, i.e. the stories of Creation up and into the period of the Judges constitute myth and pre-history.

The reaction to the Graf and Wellhausen theory in Great Brittain was not so spectacular, that is if you were either Graf or Wellhausen. But because the theory seemed to explain certain facts, remove some difficulties, and harmonize with evolutionary philosophies it steadily gained acceptance. Finally in 1891 Professor Driver of Oxford published his work, Literature of the Old Testament.

The whole hearted adoption of the Graf-Wellhausen theory by Driver was based on linguistic and literary "evidence." And because Driver's conclusion, being a noted theologian, was considered "expert opinion" most clergy-men and theologians were not expected to question the hypothesis. Likewise, because most of the opposers to the Graf-Wellhausen theory clung to traditionalism they were framed as being unscholarly and prejudice.

Some of the fallacies of the Graf-Wellhausen theory as point-

ed out by Manley are as follows: (a) a lack of any empirical external evidence, (b) just how did the body of the Old Testament acquire its sanctity or authority if much of it was not even in existence until the 4th century B.C.? (c) How is it that the author of the Deuteronomic Document was forgotten but not the minor prophets of the 8th century B.C.? (d) The circular reasoning that the date of a document is established according to the theory of religious developement which is based of conjecture and the document in question.

Manley says that true Higher Criticism is good --- it is a good goal to try and establish the date and authorship of a text but when one starts his investigation with the presupposition that there are no miracles, that is, that God cannot suspend the "natural order" (by the way--- who created the "natural Order"), then little can be expected of the results.

COLLATERAL READING #2: THE GREAT CATASTROPHE

Custance. Without Form and Void.

The first two verses of Genesis chapter one have been translated in essentially the same fashion in virtually every English version from the King James Version of 1611 to those modern idiom versions which seem to have been appearing with ever increasing frequency in recent years. One might believe that this translation from the Hebrew to the English is without question or ambiguity. This, however, according to Custance is not really the case.

He also feels that there has not been enough serious investigation undertaken considering the weightiness of this issue. First of all Custance finds these verses highly important is because no Hebrew version "that he is aware of" presents this portion of Genesis as a poetic statement. If it were a poetic statement one might consider it as mere drama. But because it is written in prose Custance finds it of the utmost importance. He goes so far as to write:

Satisfying Statement

The importance of establishing its intended meaning does not stem from the fact that if it is interpreted in one particular way it can then be used to resolve certain apparent conflicts between the Mosaic cosmogony and modern geological theory. Its importance stems from the fact that it is a foundational statement; and the foundation statement of any belief system are the more critical as they lie nearer the base of its structure. An error at the end of a long line of reasoning may be very undesirable but is much less dangerous than an error at the beginning. And in the first three chapters of Genesis we have the basic facts upon which are erected the whole of the theological superstructure of the Christian faith.

Uncertainty here, or misinterpretation,
is likely to have repercussions throughout
the whole of the system of belief.

Essentially there are two possible interpretations of
Genesis 1.2. Either it is a chaos which marks the first
stage of God's creative activity, or it is chaos because which
resulted in some catastrophic event marring what had formerly
been an orderly and beautiful world. The problem with the latter
interpretation (it seems odd to me that Cushman does not really
address himself to the first interpretation) is its conflicts
with geological discoveries. Cushman says in effect, "Stick with
the real issue let the verse speak for itself."

He goes on in his chapter entitled "A Long Held View"
that the view of a gap between Genesis 1.1 and 1.2 was held
long before recent scientific discoveries called for a 4.5
billion year old earth. He begins his battle by citing allusions
to the gap theory found in both ancient Jewish and ancient
Babylonian epics. He asks us to ignore the absurdities but
yet retain the "essential truths" (which he of course points
out), that the text expresses.

He makes mention to Alcuin's, The Book of Jasher, Louis
Ginsberg's The Legends of the Jews, Akiba ben Joseph's Sefer
Hazzohar (The Book of Light), and Paul Isaac Hershen Rabbinical
Commentary of Genesis.

The source that Cushman the most time is the English poet
Caedmon. The poem that Cushman quotes is said (according to
Bede) to have resulted from a vision.

These angelic hosts were wont to feel joy and rapture, transcendent bliss in the presence of their creator; then their beauty was measureless...

Glorious ministers magnified their Lord, spoke his praise with zeal, lauded the Master of their being, and were excellently happy in the majesty of God... They had no knowledge of working evil or wickedness, but dwelt in innocence forever with their Lord: from the beginning they wrought in heaven nothing but righteousness and truth, until a Prince of Angels through pride strayed into sin: then they would consult their own advantage no longer, but turned away from God's loving kindness.

They had vast arrogance in that by the might of their multitude they sought to wrest from the Lord the celestial mansions. Then there fell upon them, grievously, the envy, presumption and pride of the Angel who first began to carry out the evil plot, to weave it and promote it, when he boasted by word--- as he thirsted for conflict--- that he wished to own the home and high throne of the heavenly kingdom of the north.

Our Lord be thought him, in meditative mood how he might again people, with a better race, his high creation, the noble seats and glory crowned ahodes which the haughty rebels had left vacant high in heaven. (Manson's translation)

It is interesting to me that ^{at} in beginning of his treatise he discounts the value of the gap theory had Genesis 1.1 & 1.2 been in poetic form, but in the end his argument rests upon the statement of a poet.

COLLATERAL READING #3: SCIENCE AND THE BIBLE.

POSITION #1: Bernard Ramm. The Christian View of Science and Scripture.

If we were to examine the faculty of a large medieval university we could be sure that practically to a man the faculty would be composed of those who accepted without any reservations the full inspiration of the Bible, and its reliability in all matters pertaining to Nature. Now if we were to visit the faculty meeting of some American or European university of a hundred years ago the situation would be changed somewhat. We would find materialist and atheist, but we would also find some of the greatest men of arts, letters, and sciences, to be sincere and devout believers who trusted all that the Bible said on matters of Nature. If we were to go from one department to another in our modern American university we would discover that considerably more than ninety per cent of the faculty are either completely naturalistic or materialistic in creed, or very mpminally religious. In many schools not a single firm believer in the trustworthiness of Scripture can be found; in others there may be two or five at the most. From medieval universities with faculties composed completely of Bible believers we have now reached the point where very few modern American universities have Bible believers on the staff.

The struggle to keep the Bible as a respected book among the learned scholars and the academic world was fought and lost in the nineteenth century. The astronomy of Copernicus did not begin to have the influence on human thought as did the events of

the nineteenth century. During that period there was a mushrooming of anti-Biblical, anti-Christian movements. There was the growth in radical Biblical criticism, and the emergence of religious modernism. In philosophy, able representatives defended positivism, naturalism, materialism, and agnosticism. Orthodoxy was baraged from every side.

At the most fundamental level was the continuing^N revolt of man from the religion and authoritarianism of the Roman Catholic Church in its medieval expression. These roots go back through the Aufklarung to the rise of modern philosophy in Descartes and Sinoza and to humanism and the Renaissance. It was at first a revolt against Catholicism, but it also became hostile to Protestant orthodoxy. This deep-moving secularism-- life without God, philosophy without the Bible, community without the Church--- was all in favour of the radical and the critic, and against the Christian and the apologist. It was an irresistible tide which set men's minds, the popular and the scholarly, in favour of Huxley or Spencer.

What could theologians offer as a parallel to this? A theologian's product is a book, but so few of our population read the books of the theologians. Further, the reasoned argument of a book cannot compete popularly with the practical gadgets of science. Here again, Huxley could vex and tease the theologians, and carry with his vexing and teasing the enormous prestige of the practical and theoretical strides of the progress of science. The Theologians use of logic, history, or reason seemed like confused sputterings to common people unaccustomed to such

argumentations, and very much accustomed to the scientist's claims demonstrated very concretely and at times so dramatically.

In view of the present antagonism of science to evangelical Christianity, the situations will continue and perhaps grow worse if no reconciliation takes place. The movement of reconciliation may come from the scientist or from the evangelical. Although the movement from the scientist is less likely to occur, it must not be completely ignored. Recent studies in astrophysics suggest a moment of creation; and the sobering considerations over atomic power have reawakened some scientists to the important role of religion in civilization. Perhaps in another hundred years of experimentation, geneticists will admit that the evolutionary theory must be abandoned, and if they do they will be amenable to some sort of creationism.

If we believe that the God of creation is the God of redemption, and that the God of redemption is the God of Creation then we are committed to some very positive theory of harmonization between science and evangelicalism. God cannot contradict His speech in Nature by His speech in Scripture. If the Author of Nature and Scripture are the same God, then the two books of God must eventually recite the same story. Therefore, in place of resentment or suspicion or vilification toward science and scientists, we must have a spirit of respect and gratitude. In place of a narrow hyper-dogmatic attitude toward science we are to be careful, reserved, open-minded.

We are to pay due respect to both science and Scripture. Neither adoration of one nor bigoted condemnation of the other is

correct. We must be ready to hear the voice of science and the voice of Scripture on common matters. The spirit of mutual respect for both science and Scripture preserves us from any charge of being anti-scientific or blindly dogmatic or religiously bigoted; and from being gullible, or credulous or superstitious in our religious beliefs as they pertain to Nature.

COLLATERAL READING #3: SCIENCE AND THE BIBLE.

POSITION #2: Klotz. Genes, Genesis and Evolution.

As Ramm attempts to show the unacceptability of the Genesis account of Creation in light of present scientific finds so Klotz sets simply to show the inconsistency and absurdness of the evolutionary hypothesis.

Being unlearned as I am in the exact historical development of the evolutionary theory I checked into Klotz's chapter on the History of Evolutionary Theories (ch.2).

First he outlined the development of the evolutionary hypothesis starting with the man prior to Darwin that began developing a quasi-evolutionary theory. A gentleman living in Paris at the dawn of the 19th century by the name of Jean Baptiste Pierre Antoine de Monet, better known^N as the Chevalier de Lamarck. Lamarck theory was set out in four basic postulates:

(1) the first postualte actually deals with the growth proccess of an individual organism, (2) the second postulate is the archaic belief that an organism can evolve certain characteristics or organs is pressed hard enough by its envirnment² or by simply self-will. (3) the third postulate deals with the rule of use and disuse of certain organ⁵ in an individual organism, (4) the fourth and final postulate is the no longer accepted principle called the inheritance of acquired characteristics.

Klotz having delivered a heavy blow to any life left in the Lamardkian Hypothesis begins to prepare for his encounter with

brother Darwin.

Darwin publishes his thesis on Natural Selection in 1859.

His, as was Lamarck's, theory was based on four basic postulates:

1. First postulate: variation. Individuals of the same species differ.

2. Second postulate: overproduction. In most cases far more individuals are born than can possibly survive to maturity.

First conclusion: struggle for existence. The individuals that are to survive must compete with other members of the same species.

3. The third postulate: survival of the fittest. In this struggle for existence those individuals will survive which are best fitted for their environment.

4. Fourth postulate: inheritance of favorable characteristics. Fit individuals pass their fitness on to their descendants.

FINAL CONCLUSION: New species arise by the continued battle for survival and reproduction of the individuals best fitted or suited for the particular environment.

The errors and fallacies behind the presuppositions behind these postulates are quite evident and Klotz does a good job pointing them out.

Klotz summarizes the chapter as follows:

Evolution was suggested as an explanation for the origin of the organic world already by the ancient Greeks. However, modern theories of evolution began with the rise of modern science after the Renaissance. The first important theory was that of Lamarck, who believed in the inheritance of acquired characteristics. His theory has been almost universally rejected today, though there are some who believe that a final rejection of

Lamarckianism is still premature. Most evolutionists today accept the theories of Darwin, who postulated a struggle for existence and a resulting survival of the fittest. Some modifications have been made in Darwin's theory, but these are relatively minor. A mechanism for Darwin's theory has been supplied by the mutation theory of De Vries.

One of the big problems of Darwinism has been the origin of nonuseful characters. The theory of orthogenesis explains these as being the result of an internal force, which its proponents postulate as the guiding factor in evolution, rather than natural selection, which Darwin suggested as the guiding factor. Orthogenesis, like Lamarckianism, has been rejected by most evolutionists today. The theory of evergent evolution, which is based on the principle that the whole is more than the sum of its parts, has also been rejected today.

I decided to skip over chapter 3 and read chapter 4 of Klotz's book. In this chapter he deals with the Days of Creation and the Age of the Earth. He says that scripture seems to indicate quite clearly that the days of Genesis 1 were ordinary days. A careful study of the text also seems to preclude the possibility of a gap between Gen.1:1 and Gen.1:2. The interpretation of these texts, according to Klotz, is a linguistic problem: there is no scientific evidence bearing on the problem. To the problem of the age of the earth Scripture gives us no definite answer. The figures of Bishop Ussher are not inspired, and his date for the Creation (4004 B.C.) does not appear to be correct. However, Scripture does indicate that the age of the earth must be measured in thousands rather than millions and billions of years.

There is, in Klotz's reasoning, scientific evidence that

bear on the age of the earth, and these are generally believed by geologists to indicate that the earth is millions of years old.

The older methods of determining the age of the earth have been found faulty and have been found faulty and have been largely discarded. Some of the newer methods have also been found to be unsatisfactory. Today chief reliance is placed on the uranium time clock. There is reason for questioning the premises upon which these determinations are based. Moreover, there are difficulties and inaccuracies in the process that scientists themselves have recognized. It would therefore be premature to accept unqualifiedly the supposed scientific "evidences."

There are problems associated also with the "newer" methods of dating organic remains - the fluoride method and the C^{14} method. Moreover, these contribute little to an understanding of the age of the earth.

COLLATERAL READING #4: THE FLOOD

Whitcomb and Morris. The Genesis Flood.

The first four chapters of Whitcomb's book were devoted to showing the Biblical account of the Flood described as of global extent, both anthropologically and geographically. He has also shown that, over the past century and more, the development of historical geology has been accompanied by a gradual rejection of the Scriptural revelation of the early history of the earth, at least in its geological implications. He goes on to say that the Flood was once believed to be the explanation for most of the phenomena of geology; later it was regarded as one of a series of geological cataclysms which were the key features in geologic interpretation; then it was thought to explain only certain of the superficial deposits of the earth's surface; finally it was either dismissed as myth or interpreted as a local flood in Mesopotamia, thus stripping it of all geological consequence. A Bible-believing Christian thus faces a serious dilemma, according to Whitcomb, because when faced by the realization that many thousands of trained geologists, most of them sincere and honest in their conviction of the correctness of their interpretation of the geological data, present as almost unanimous verdict against the Biblical accounts of creation and the Flood, he must of course feel very reluctant to oppose such a tremendous array of scholarship and authority.

Whitcomb adds however that this position need not mean at all that the actual observed data of geology are to^{be} rejected.

It isn't the facts of geology, but only certain interpretations of those facts, that are at variance with Scripture. It is very important, therefore, for Christians to re-study and re-think the great mass of geologic and paleontologic data, with two main purposes in view. The first aim should be to examine carefully the currently accepted scheme of historical geology and its guiding principles, in order to determine clearly wherein and to what degree it is at variance with the Biblical record of creation and the Flood. The second aim, which Whitcomb develops later in the book, will be to develop, if possible, a new scheme of historical geology, which would not only be true to the Biblical revelations that are pertinent to it but also would serve as a better basis of correlation for the available scientific data than does the present one. One must be careful, however, not to succumb to the same fallacy that our geological "buddies" have fallen into: that is interpreting the facts to fit our own pre-conceived ideas regardless of how "Biblical" they appear. If it is Biblical then it is true; and if it is true then it will become self evident. Let the rocks speak for themselves (Cf. Lk.19:40).

Whitcomb then quickly moves into the main part of this chapter divides into three basic sections. The first section, Geological implications of the biblical record, he deals with certain geological aspects of the Genesis Flood account itself. The second section, Basic harmony of the field data and the Biblical inferences, takes a look into the geological evidences that support the Genesis account. The final section, The Uniformitarian interpretation of geology, deals with the philo-

sophy behind uniformitarianism, and its shortcomings in really dealing with many geological phenomenon.

Because this assignment ended in the midst of his chapter Whitcomb was not given a chance to summarize it himself. But I feel that it is self-evident that any born-again Christian that is faced with the "problem" of harmonizing between current scientific trends and Biblical principles should not be intimidated by the Ph.d's behind the authors name. Whitcomb is saying, "Check out all the facts."

COLLATERAL READING #5: THE DATE OF THE EXODUS

Archer, Gleason L. A Survey of Old Testament Introduction

Our assignment according to the syllabus begins pretty much in the middle of a chapter on the Book of Genesis. Archer's first concern is to establish that the Genesis account as it appears in our present Bible is both historical and trustworthy. He cites the appearance of names, such as Abram's, Bethel and Shechem in cuneiform records of the first half of the second millennium B.C. ~~1100~~

Archer then moves to a topic that is closer to home: Joseph and the Hyksos. A tradition at least as old as the time of Josephus (ca. A.D. 90) states that a Hyksos dynasty was ruling Egypt at the time Joseph rose to power as prime minister (or vizier) in Pharaoh's court. But according to the biblical chronology (assuming the correctness of a 1445 B.C. date for the Exodus and adding a 430-year sojourn in Egypt), the probable date of Jacob's migration into Egypt during Joseph's premiership was about 1870 B.C. This represents anywhere from 94 to 140 years before the rise of the Hyksos, and puts Joseph back in the period of the Twelfth Dynasty. Obviously these factors exclude the possibility that Josephus' tradition was reliable. Nevertheless there are clear indications in the text of Genesis, and also in Exodus 1, that the Pharaoh who welcomed Joseph was a native Egyptian and not a Semitic foreigner.

In the first place, according to Archer, the reigning Egyptian dynasty shows a nationalistic contempt for Asiatic

foreigners (Cf. Genesis 43:32). Secondly, it is very obvious that the sentiment of the Egyptian government in Joseph's time was strongly averse to shepherds. This could scarcely have been true of the Hyksos, who were known to the later Egyptians as the "Shepherd-Kings." Third, the first chapter of Exodus presents an array of data almost irreconcilable with the usual supposition that the "new king who know not Joseph" was a Egyptian of the Eighteenth or Nineteenth Dynasty. Fourthly, the statement of the Pharaoh reported in Exodus 1:8-10 is quite pointless in the mouth of a native Egyptian. Israelites were not more numerous than the native Egyptians, but it was quite possible that they were more numerous than the warrior caste of the Hyksos themselves. Finally, Joseph in Genesis 41:43 parading down the streets of the capital in Pharaoh's chariot points to the period of the Hyksos, since the extensive use of chariots in warfare was not known in Egypt prior to their invasion. Nevertheless the two-wheeled chariot was used in Mesopotamia as early as the early third millennium. During the Middle Kingdom (Joseph's period) the power of Egypt was once again extended to Byblos, and it is difficult to imagine how the discovery of the Mesopotamian chariot could have been kept from the Egyptians themselves. We do not need to infer that the chariot was widely used as a branch of the armed forces during the Twelfth Dynasty, but it remains quite conceivable, and even likely, that the king himself might have had ceremonial chariots constructed for official occasions at this early period.

Moving into chapter 16 of Archers' book he begins his exegesis

of the book of the Exodus. He first outlines the book, dividing it into five major sections, then gives a very brief history of Moses early life, and finally he discourses the length of the Sojourn in Egypt.

I must note that I as well as other students mistakenly read Archer's section in chapter 16 The Date of the Exodus (pp. 223-234), which seemed to more aptly to apply to the assignment. But then upon closer investigation I ~~discovered that our assign-~~ment was to read pp. 212-223. I rest my case.

Course Requirements
Bible 101
Dr. Mitchell

62-A
56 B
48 C
39 D

Textbooks: An Historical Survey of the Old Testament, by Dr. Eugene H. Merrill.
Creation According to God's Word, by Dr. John Whitcomb.

Readings:

1. Bible readings: (Devotional type fast reading)

- (a. Read Genesis through Leviticus using any version. This is to be read by the time you take your five week exam.
- b. Read Numbers through Joshua in any version. This is to be read by the ten week exam.
- c. Read Judges through I Kings chapter eleven in any version. This is to be completed by the final exam.

NOTE: THERE WILL BE A TEN POINT QUESTION ON EACH MAJOR EXAM ASKING IF YOU HAVE DONE THE ASSIGNED BIBLE READINGS.

2. Textbook readings:

- (a. For the five week exam, read in its entirety, Creation According to God's Word. Also read pages 1-66 in, An Historical Survey of the Old Testament.
- b. For the ten week exam, read pages 68-151 in, An Historical Survey of the Old Testament.
- c. For the final exam, read pages 152-240 in, An Historical Survey of the Old Testament.

NOTE: THERE WILL BE A QUESTION ON EACH MAJOR EXAM ASKING IF YOU HAVE DONE THE ASSIGNED TEXTBOOK READING. FAILURE TO READ THE ASSIGNMENT WILL MEAN A 10 POINT DEDUCTION FROM YOUR SCORE.

3. Collateral Readings:

Carefully selected collateral readings will be assigned from time to time as we proceed thru the course. Altogether, the collateral readings will amount to about 200 pages of reading. You are required to prepare and submit one typed page of summary for every ten pages of material read. The typing is to be double-spaced, and the summaries are to be in paragraph form, not in outline form. These typed reading summaries are to be placed in a folder and turned in to the professor on the final class session of the ~~fourth~~ ^{21st} week (not before). Please place your name on the outside of the folder. The reading summaries must be turned in on the date stipulated. No late reading summaries will be accepted for any reason! These will be graded. It will be possible to make up to 50 points toward your final grade.

Exams:

1. Weekly quizzes.

- a. Each Friday there will possibly be a quiz consisting of ten multiple-choice questions covering the three previous lectures.

- b. At the end of the semester your two lowest quiz scores will be dropped.
- c. There will be no possibility of making up these weekly quizzes, so every effort should be made to be in class each Friday. They will not be given at any other time except during the Friday class hour.

2. Major Exams:

- a. There will be three major exams given during the fifth, ~~10th~~ and final weeks of the semester. Oct 9 Mon Nov 10th
- b. They will not be retroactive.
- c. They will consist of 85 objective questions (multiple choice, matching).
- d. They will all be closed book exams.
- e. Permission to take major exams late will, upon rare occasion, be granted. However, such permission must be secured from the professor before the regularly scheduled time for the exam. Failure to take a major exam will mean an automatic "F" in the course.

Grading:

Because of the size of the class, the grading will, of necessity, be objective. Your final grade will be based upon the following facts:

- 1. The total points correct in your weekly quizzes (discounting your two lowest quiz scores as noted above). 50
- 2. The total points correct in your three major exams. 250
- 3. The points gained from your reading summaries. 50
- 4. Points for attendance (up to six). 6

Attendance:

Attendance is required. For this class you will be allowed six absences. More than six absences will automatically lower your final grade. A tardy counts one third of an absence. For the conscientious student who may choose not to use his allowable absences, it will be possible to earn up to six points. Details concerning attendance points will be explained in class.

Classroom Procedure:

- 1. Class discussion or questions: Because of the size of this class, it will not be possible to allow class discussion or questions from the floor. Please write out your questions and place them on the lecturn before the class period begins. However, feel free to discuss any questions with the professor between classes or at free time in his office or on the campus.
- 2. If you miss a lecture you are responsible to obtain the material from a classmate. Do not ask the professor for the material.
- 3. Absolutely no talking or whispering will be tolerated once the class opens with prayer. Violation of this will mean immediate suspension from class for three class sessions. If after three sessions the student desires to return to class, it will be necessary for him to secure a note from the Chairman of the Bible Dept. (Dr. Morosco) and present it to the professor, whereupon the student may be re-admitted at the discretion of the professor.

1-5 MWF office

BIBLE SURVEY NOTES

FOR

O.T. 101

EARLY HEBREW HISTORY

Dr. Curtis C. Mitchell

Reading: p. 10, 14, 16, 22, 37

Quiz 8A

General Introduction to Biblical Study

This is the first course in a series designed to take you through the entire Bible in your first two years at Biola. There will be no attempt in this course to prove either the existence of God (Theism) or the supernaturally inspired nature of the Bible (Inspiration). These matters will be assumed as true. Subsequent courses in the college will establish these assumptions.

I. The Importance of Biblical Study.

The serious study of the Bible is the most challenging task that any person can attempt. This is true because the Bible is not ordinary literature.

A. The Nature of the Bible. (Eight wonders of the Bible)

1. The wonder of its Construction.

→ non-lit people - only majority of Jews
a root that grew on dry ground
4 universal
40 testing
12 spirit
3 completeness
6 man

2. The wonder of its Unity.

166 books → 1500 yrs. 40 different authors
different ed., 215 en. labors, one unit
40 different authors
red. redemption
gold - deity

3. The wonder of its Historical Accuracy.

→ Daniel

4. The wonder of its Scientific Accuracy.

2 King 2:23 - written in popular language
contains scientific ~~obscurities~~ → sometimes contains scientific info.

5. The wonder of its Indestructibility.

300 AD Diocletian - all Bibles burned!! "no way!"

6. The wonder of its Prophecy.

ez. 26 destruction of Tyre (old)

7. The wonder of its Christ-centeredness.

OT - prep. of X and His salvation
NT - gospels: man. of X
Acts: propagation of X and His salv.
epistles: explanation of X and His salv.
revel. consummation of " " "

8. The wonder of its Transforming Capabilities.
changed lives!

Conclusion:

revelation of what will be good

Recognition: In the preparation of these notes I have received aid from many and varied sources. However, two men have been of special influence in my teaching ministry. One was my college Bible Survey Professor, Dr. J. Vernon McGee, and the second was my Seminary Bible Professor, Dr. Arthur B. Whiting. In fact, some of the outlines in this syllabus were originally obtained at the feet of these beloved men of God.

B. The Attestation of Great Men.

Woodrow Wilson, President of Princeton University, Governor of New Jersey, 28th President of the United States said, "I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world, for every time you open it, some old text that you have read a score of times suddenly beams with a new meaning. There is no other book that I know of, of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance."

Dr. William Lyon Phelps, Yale University, has truly said: "Everyone who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant...can form a proper substitute...I thoroughly believe in a university education for both men and women: but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible."

W. E. Gladstone, Great Britain Statesman said: "I have known ninety-five of the world's great men in my time; and of these, eighty-seven were followers of the Bible."

George Washington: "It is impossible to rightly govern the world without God and the Bible."

Patrick Henry: "The Bible is worth all other books which have ever been printed."

Lord Tennyson: "Bible reading is an education in itself."

Immanuel Kant, German author and Philosopher: "The existence of the Bible as a book for the people, is the greatest benefit which the human race has ever experienced. Every attempt to belittle it is a crime against humanity."

Sir Winston Churchill: "We believe that the most scientific view, the most up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible story literally...We may be sure that all these things happened just as they are set out according to Holy Writ...We rest with assurance upon the impregnable rock of Holy Scripture."

General Douglas MacArthur: "Believe me, sir, never a night goes by, be I ever so tired, but I read the Word of God before I go to bed."

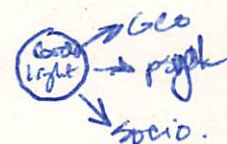
Chiang Kai-shek: "Bible reading provides inspiration for my life, lightens my burden of the State, and confirms my conviction that all material things must pass away but the spiritual force, which is the truth, alone remains indestructible...the Bible is the voice of the Holy Spirit."

Billy Graham: "No other book can touch its profound wisdom, its poetic beauty, or the accuracy of its history and prophecy...the Bible embodies all the knowledge man needs to fill the longing of his soul and solve all his problems...I want to be saturated with the Bible. I want to know it by heart before I die."

Conclusion: No man's education is complete if he does not know the basic truths of the Bible.

Special Note: Formation of a Biblical philosophy of education.

Ps. 36:9 - In thy light we see light



II. The Objectives In Biblical Study.

1. That the students may obtain a working knowledge of the Biblical Record.
2. That the students have an acquaintance with the structure of the books and make-up of the Bible.
3. That the students recognize the superintending hand of God in the unfolding of human history.
4. That the students have a desire to mine Biblical treasures for themselves.
5. That the students make practical application of the truths presented in the Bible to their own lives.

III. The Proper attitude necessary for successful Biblical Study.
 Because the Bible is not an ordinary book, heart attitude is crucial for effective Biblical study. One must realize that the real Bible teacher is not your professor but the Holy Spirit who indwells you (John 14:26). The unaided human intellect is incapable of really perceiving the truths of Scripture (1 Cor. 2:9-14). Therefore, humble recognition of one's own inability, and submission to the Holy Spirit are essential preparation for all Bible classes.

IV. The methods of Bible Study.

- A. Survey (Synthetical)
 This method views the Bible as a whole. It gives one a bird's eye view of the Scriptures. This is the best method for beginning students.
- B. Analytical
 This method views the Bible and each book of the Bible verse by verse. It often consists of minutely analyzing each verse of a given book. You will encounter this method in your upper division Bible courses.
- C. Topical
 This method views the Bible according to its various topics or subjects. This method is sometimes referred to as the study of Bible doctrine or theology.

D. Typical

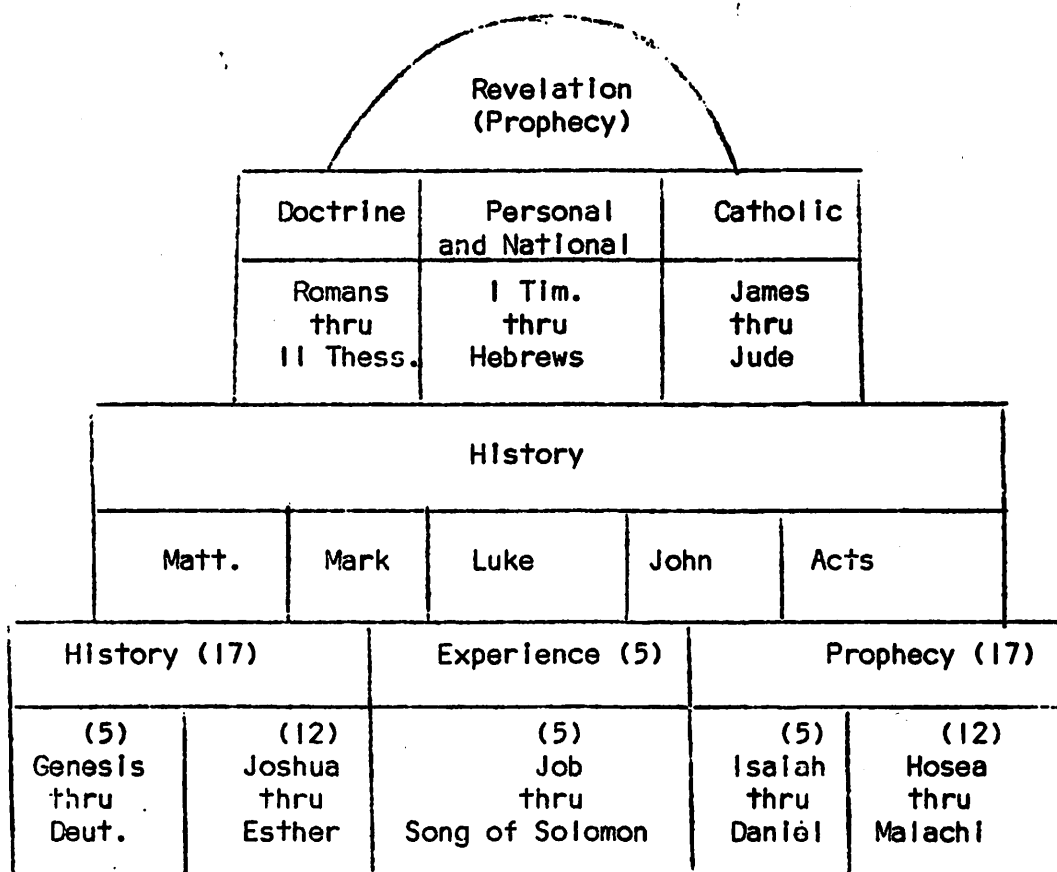
This method views various Biblical items (persons, places, ceremonies, things) as they typify or symbolize Biblical truth. For example, many consider the tabernacle and its services as a type of the person and work of Christ.

In this course we shall use the survey method almost entirely. It is hoped that this will serve as a foundation for subsequent Biblical study.

V. The material to come under study.

One cannot understand a particular part of the Bible unless he sees it in relationship to the whole of the Bible.

A. The Bible - God's Temple of Truth



*NOTE: The balance with human experience is often sandwiched in-between history and doctrine.

B. The Divisions of the Old Testament

The books collected together to make up the Old Testament are sometimes referred to as the Old Testament Canon. The term Canon refers to a standard by which the authenticity of a literary document could be evaluated. We must remember that the Jewish people had other books that were never considered part of sacred Scripture. The books that make up our Old Testament were considered part of the inspired collection or canonical. This sacred collection of books is arranged in a different manner in the Hebrew and English Bibles.

1. The Hebrew Arrangement

TORAH (Law)
 Genesis
 Exodus
 Leviticus
 Numbers
 Deuteronomy

NEBI'IM (Prophets)

Joshua
Judges (and Ruth)
Samuel
Kings
Isaiah
Jeremiah (and Lamentations)
Ezekiel
The Twelve

KETHUB'IM (Writings)

Psalms
Proverbs
Song of Songs
Ruth (if not with Judges)
Lamentations (if not with Jeremiah)
Ecclesiastes
Esther
Daniel
Ezra-Nehemiah
Chronicles

2. The English Arrangement

(Arranged primarily according to subject matter)

PENTATEUCH (The law) - 5 books

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

HISTORY - 12 books

Joshua
Judges
Ruth
I Samuel
II Samuel
I Kings
II Kings
I Chronicles
II Chronicles
Ezra
Nehemiah
Esther

POETRY - 5 books

Job
Psalms
Proverbs
Song of Songs
Ecclesiastes

MAJOR PROPHETS - 5 books

Isaiah
 Jeremiah
 Lamentations
 Ezekiel
 Daniel

MINOR PROPHETS - 12 books

Hosea
 Joel
 Amos
 Obadiah
 Jonah
 Micah
 Nahum
 Habakkuk
 Zephaniah
 Haggai
 Zechariah
 Malachi

The Old Testament consists of 39 books in our English Bible. You will notice that the number differs from the Hebrew Bible. However, the Hebrew and English Old Testaments contain identical material.

Perhaps it would be well to introduce at this time the oldest non-Hebrew translation of the Old Testament called the Septuagint. LXX It is a translation of the Old Testament in the Greek language. The word "Septuagint" means "seventy." Tradition contends that it was translated by seventy scholars. It was the translation that was probably used by Jesus Christ and the early church.

General Introduction to
The Pentateuch

This will be the area of our study this semester. The word Pentateuch (Pente=five, Teuchos=book) literally means "five part book" and refers to the first five books in our Bible. The Hebrew title for these books is "Torah" which literally means "instruction," but is commonly called "Law," because the decisive event in these five books is God's covenant with Israel given through Moses.

With reference to these five great books, Dr. Griffith Thomas states: "In Genesis God selects a field in which to sow the seed of His law; that field, of course, is the Israelitish nation. In Exodus, He purchases and secures the field. In Leviticus, He brings forth His seed, but finds the ground hard and thorny. In Numbers, for forty years, He is plowing, cleaning, and preparing the field; and in Deuteronomy, He is again sowing the seed and harrowing it in."

11. A General Summary of the Pentateuch.

- A. Genesis - begins with creation and records the fall of man and his need for a redeemer as well as giving us the seedline of the redeemer. The time period covered is from creation to 1800 B.C. The book ends with the chosen people in Egypt.
- B. Exodus - records the hardships in Egypt, the exodus proper, and the journey from Egypt to Mt. Sinai where God gave the law and plan for the tabernacle.
- C. Leviticus - gives instructions at Sinai pertaining to the operation of the tabernacle. It is a manual of worship for both people and priests.
- D. Numbers - provides the history of the people from Mt. Sinai to the borders of the promised land. It covers a period of forty-seven years.
- E. Deuteronomy - consists of four sermons delivered by Moses in which he summarizes the law for the new generation of Jews in preparation for their entrance into the land of Canaan.

11. The Pentateuch Seen Doctrinally.

These five books really present the entire Bible in Miniature.

- A. The Human Side. (The order of the experience of the people of God in all ages.)
 - 1. Genesis - speaks of the ruin of man.
 - 2. Exodus - speaks of the redemption of man and the responsibility of the redeemed man as seen in the law.
 - 3. Leviticus - speaks of the worship of the redeemed man.
 - 4. Numbers - speaks of the chastening of the redeemed man as evidenced in the forty years of wandering.
 - 5. Deuteronomy - speaks of the destination of the redeemed man because in this book God gives instruction for service in the land.

B. The Divine Side. (A five-fold revelation of God in His relationship with His people.)

1. Genesis - tells of God's sovereignty because in it He is seen as complete within Himself and ruling supremely.
2. Exodus - reveals God's power in such things as the plagues and the Red Sea crossing.
3. Leviticus - portrays God's holiness because clearly He demands that sin be dealt with in order for man to enjoy fellowship with Him.
4. Numbers - sets forth severity of God in such things as His demanding the death of an entire generation because of sin. Yet, it also demonstrates His goodness for He provides direction, manna, meat, etc.
5. Deuteronomy - speaks of God's faithfulness in bringing the people into the promised land in spite of their disobedience.

Crab-Wellhausen Hypothesis

III. The Authorship of the Pentateuch (Collateral reading assignment #1)

This very crucial issue will not be discussed at length in the class lectures because our chief interest is to acquaint the student with the content of the Bible rather than the critical problems concerning its authorship. This matter is discussed quite well in your textbook, but to assure that each student becomes well acquainted with the issues involved, you are assigned to read 30 pages of collateral reading from any of the following books.

Summarize

- ~~(1) Allis, Oswald T., The Five Books of Moses. pp. 3-39.~~
- ~~(2) Archer, Gleason L., A Survey of Old Testament Introduction. pp. 73-82; 96-109.~~
- ~~(3) Unger, Merrill F., Introductory Guide to the Old Testament. pp. 213-235.~~
- ~~(4) Manley, G. T., The New Bible Handbook. pp. 40-56.~~
- ~~(5) Raven, John Howard, Old Testament Introduction. pp. 86-128~~
- ~~(6) Harrison, R. K., Introduction to the Old Testament. pp. 495-541.~~

These books are all on reserve in the library.

would inevitably be in this category. I submit that five books are crucial for anyone to master if he considers himself a Bible scholar.

GENESIS - is important because it tells how everything begins. Like the first chapter of a mystery novel it develops the plot of the story.

REVELATION - is important because it tells how everything ends. Like the final chapter of a novel it solves the mystery. Often people, when in a hurry, will read the first chapter of a detective story and immediately turn to the last chapter to find who committed the crime. Thus both the first and last chapters are significant. So it is with Genesis and Revelation.

DANIEL - is important because it is indispensable for a correct understanding of the book of Revelation. Much of the imagery and framework of Revelation is taken from Daniel. The book of Revelation expands what Daniel initially presents, especially with reference to a future seven year tribulation. Thus Daniel is a primary book.

MATTHEW - is important because it forms sort of a bridge between the Old and New Testaments. It helps the child of God make a proper transition from the Old to the New, and understand the relationship between the two.

ROMANS - is the most important book in all the Bible (in my opinion). It sets forth in systematic fashion the main message of the Bible: The story of Redemption.

2. Genesis forms the foundation of all major Biblical truths. Much of the rest of the Bible would really be of little value if it were not for the information contained in Genesis. By way of example, the message of redemption in the book of Romans has no significance apart from the account of the fall of man recorded in Genesis.

D. Outline of Genesis

1. Four Great Events, Chapters 1-11.
The first eleven chapters record four great events.
 - a. Creation - of the physical universe including the earth, plants, animals and man (Ch. 1,2).
 - b. Fall - of man into sin and its consequences (Ch. 3-5).

- c. Flood - sent from God in judgment upon man because of his sin (Ch. 6-9).
 - d. Tower - of Babel built by man in defiance of God, and its implications to the human race (Ch. 10, 11).
2. Four Great Men, Chapters 12-50.
The final 39 chapters deal with four great men.
- a. Abraham - through whom God chose to work (Ch. 12-23).
 - b. Isaac - the son of Abraham through whom God would perpetuate His promises to Abraham (Ch. 24-26).
 - c. Jacob - the son of Isaac who became the father of twelve sons, who in turn became the founders of the twelve tribes of Israel (Ch. 27-36).
 - d. Joseph - the favoured son of Jacob whose life in many details seems to typify our Lord Jesus Christ (Ch. 37-50).

NOTE:

Master the eight underlined words above, and you have the book of Genesis at your fingertips. We will develop our outline of Genesis around these eight words.

- E. Key thought in Genesis -- Sovereignty (God's running the show)
(Let's examine the eight points of our outline and see if the key fits)

1. Creation - "God said..." 1st separate sovereignty act of God in Chapt 1
2. Fall: God gave man a choice -
3. Flood: God's sovereign retribution. - sovereignly choose Noah
4. Babel: God forces man to spread out and populate the world
5. Abraham: choose Ab. - sovereignty
6. Isaac - miraculous birth choice over Ishmael

↓ ↓ ↓ ↓ ↓ ↓
P M D E M M M M
/ 2 3 4 5 6 7 8 9 10

7. Jacob: (Rom. 9:11) chosen over Esau

8. Joseph's sovereignty in work & life (Gen 45:3)

Conclusion: Gods on time! Sovereignty of God -

History is going someplace

Sovereignty & Free Will

God
Reality

Truth is bigger than your mind

Antinomy - Paradox

Content of Genesis (following the suggested outline)

our mind's limit
Answers

1. Creation, Ch. 1,2

These chapters are of such significance that it will be necessary to study them in greater detail than will be true of our survey of the Pentateuch in general.

A. The Original Creation, 1:1

The basis of all supernatural miracles; all other miracles peanuts in comparison
Heretics refuted:

- ① polytheism
- ② eternal matter
- ③ pantheism (distinction between creation & creator)
- ④ Atheism
- ⑤ Agnosticism

Heb: bara

→ ex-nihilo creation
"dateless finger-work"

B. The Great Catastrophe, 1:2

Note: Read pages 1-40 in the book, Without Form and Void, by Cushman. (Collateral reading assignment #1)

(various Theories)

{Isaiah 25:1}
{Jeremiah 4:23}

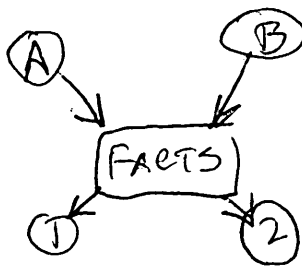
- ① summary theory ① 1:25 describe
- ② creation & letters ② 1:1, 2 formless
- ③ Great catastrophe theory ③ 1:3 formed
- gap theory ④ 1:1 good
- ⑤ 1:2 catastrophe "became"

1:1 → 1:2 → 1:3

- construction -

C. The Reconstruction, 1:3 - 2:3 (of God's devastated creation)

Introductory Considerations:



1. Importance of pre-suppositions ~

2. Basic pre-suppositions of science (or scientism). (Compares with Biblical pre-suppositions)

**

observation-classification-facts just goes to
ultimate reasons & causes interpret facts in light of
own presupposition.

Assumptions a. Naturalism vs. supernaturalism
- All reality is natural, mechanical - closed system
- God in control - laws laws given suspended.

b. Uniformitarianism vs. Catastrophism
- present natural ordered & extends indefinitely into
the past. process
① stratigraphy
② stratification of earth
③ carbon 14 dating

c. Relativism vs. Absolutism
① true scientist will not speak in absolute truth:
(empiricism) - therefore all is relative (cause:
finite cognitive ability)
②

d. Egotism vs. Humility
① man is sufficiently endowed w/ knowledge
Simply "Science ponders religion."
Ending why because of present climbing problems

Conclusion: The Christian has every right to approach the
interpretations of science with extreme caution.

3. Basic approaches to science and the Bible
(Two basic approaches by orthodox men)

a. Interpret the Bible in light of current scientific theories.

EVOLUTION

↑
BIBLE

Putting it in

(1) Characteristics *friendly attitude toward scientific theories interpret the Bible fit. human history is now valid.*

(2) Weaknesses *take unregenerate man's theory over God's revelation - man's theories change! (subject) tend to worship at the shrine of intellectual respectability.*

b. Evaluate and Interpret current scientific theories in light of the Bible.

BIBLE

Anthropology

(1) Characteristics *a) evaluate science in Bible b) interpret w/ plain sense c) " " all reality in light of Bible*

(2) Weaknesses *a) be careful -- tendency to read into Bible your understanding b) don't be more dogmatic than the Bible c) don't speak where the Bible doesn't.*

NOTE: (Collateral reading assignment #3)

Read 60 pages on science and the Bible. See to it that 30 pages are read from men who hold the second position. You may select the pages from the following works:

Position #1: Ramm, The Christian View of Science and the Scripture. Leitch, The Creation of Matter, Life and Man. Mixter, Evolution and Christian Thought.

Position #2: Klotz, Genes, Genesis and Evolution. Zimmerman, Darwin, Evolution and Creation. Smith, Man's Origin, Man's Destiny. Davidheiser, Evolution and the Christian Faith.

Special notes on the Christian's attitude toward science:

1. Nothing to fear from true science.

a. If man discovers life's processes, he simply gives testimony to the omniscience (wisdom) of God.

BOTS 100 - DR. C MITCHELL

November 3, 1978

EARLY HEBREW HISTORY
COLLATERAL READINGS

GENESIS The book of Beginnings

Introduction to Genesis

A. Meaning of the Title

The word Genesis came to our English vocabulary by way of Latin from the Greek. In the Septuagint version it formed the title for this first book of the Bible. The word means "origin or source."

B. Nature of the Book

In order to comprehend the nature of the book of Genesis, we must realize two facts.

1. Genesis is a book of beginnings. The first word in the Hebrew Bible (bereshith) means, "In (the) beginning." This book records the beginning of Divine revelation; the beginning of doctrine (teaching); the beginning of the universe, man, sin, nations, music, literature, language, etc. In fact, all in the Bible of real importance finds its beginning in Genesis (except God, of course).
2. Genesis is a book of incompleteness. While every thing begins in Genesis, nothing really ends there. For example, we find how the earth began in Genesis; but in order to find how the earth ends, one must read the book of Revelation. Thus the book does not really complete the story of the earth or anything else for that matter.

Consequently, the nature of the book of Genesis is to introduce to these great matters of which the Bible concerns itself.

C. Relationship of Genesis to the Bible.

By introducing the Bible's great themes, Genesis functions somewhat like the Los Angeles Railway Station. All of the rail lines begin in Los Angeles and from there branch out Northward, Eastward, Southward, all across this great land. However, eventually they all come together again in Grand Central Station in New York.

Think of Los Angeles as Genesis, New York as the book of Revelation, and all of the other books of the Bible as the territory inbetween. These great concepts (earth, man, sin, salvation, etc.) begin in Genesis, wind their way through the rest of the Bible, and find their consummation in the book of Revelation.

1. Genesis is one of the five key books of the Bible. All Scripture is inspired and profitable, but some parts of the Bible are of greater significance than others. Certain books are generally considered of primary significance, and Genesis

- b. If man probes into outer space, he will simply reveal more of the vast omnipresence of our God.
 - c. Science simply opens the lid which conceals the evidence of His glory.
 - d. Every step into the unknown is only another monument to His omnipotence.
2. Only a Christian is morally and spiritually capable of appreciating the results of research. The unsaved man is under Satan's dominance (Eph. 2:1-3).
 3. World renown Scientists and God. In this era of ever increasing scientific knowledge, is faith in God somehow outmoded? Not according to some of the nation's top scientists. For example:
 - a. Dr. Wernher von Braun, Director of NASA's George C. Marshall Space Flight Center, Huntsville, Alabama, deplores the attitude that scientific enlightenment and religious belief are incompatible. "I consider it one of the greatest tragedies of our times," he says, "that this is so widely believed."
 - b. Dr. John A. McIntyre, distinguished professor of physics at Texas A and M University (and formerly of Stanford and M.I.T.) says, "Man is estranged from God and his life is empty and incomplete until he returns to God through His Son, Jesus Christ. I know of no scientific facts which contradict this view."
 - c. Dr. Arthur Compton, Nobel Prize winner in physics, has said, "For myself, faith begins with a realization that a supreme intelligence brought the universe into being and created man. It is not difficult for me to have this faith, for it is incontrovertible that where there is a plan, there is intelligence - an orderly, unfolding universe testifies to the truth of the most majestic statement ever uttered -- 'In the beginning, God.'"
 - d. ...The late scientist and Nobel Prize winner, Dr. Robert A. Millikan, once said, "A purely materialistic philosophy is to me the height of unintelligence. There must be a higher power: we have no alternative but to bend our knees in prayer and gratefully acknowledge God."

God created the world. God created all science studies because we in his image have the right to pursue scientific study - Don't worship sci - idolatry - Don't know sci - that's ignorance - Don't destroy sci - that's sin.

1. The strengths and Weakness of the Seven Creation Days.

a. Limitations

not a scientific book -- it's about redemption.

b. Marvels

1) accurate
2) efficient
3) wanted -

c. Difficulties (The Nature of the Days)

(1) Various theories

days are revelatory days - not geological ~~ages~~ periods or solar days - to Moses - earth about 8 years old

(2) Biblical Usage

1) 24 hr. days
2) 12 hr. days
3) 12 hr. days
4) 12 hr. days
5) 12 hr. days
6) 12 hr. days
7) 12 hr. days
8) 12 hr. days
9) 12 hr. days
10) 12 hr. days
11) 12 hr. days
12) 12 hr. days
13) 12 hr. days
14) 12 hr. days
15) 12 hr. days
16) 12 hr. days
17) 12 hr. days
18) 12 hr. days
19) 12 hr. days
20) 12 hr. days
21) 12 hr. days
22) 12 hr. days
23) 12 hr. days
24) 12 hr. days
25) 12 hr. days
26) 12 hr. days
27) 12 hr. days
28) 12 hr. days
29) 12 hr. days
30) 12 hr. days
31) 12 hr. days
32) 12 hr. days
33) 12 hr. days
34) 12 hr. days
35) 12 hr. days
36) 12 hr. days
37) 12 hr. days
38) 12 hr. days
39) 12 hr. days
40) 12 hr. days
41) 12 hr. days
42) 12 hr. days
43) 12 hr. days
44) 12 hr. days
45) 12 hr. days
46) 12 hr. days
47) 12 hr. days
48) 12 hr. days
49) 12 hr. days
50) 12 hr. days
51) 12 hr. days
52) 12 hr. days
53) 12 hr. days
54) 12 hr. days
55) 12 hr. days
56) 12 hr. days
57) 12 hr. days
58) 12 hr. days
59) 12 hr. days
60) 12 hr. days
61) 12 hr. days
62) 12 hr. days
63) 12 hr. days
64) 12 hr. days
65) 12 hr. days
66) 12 hr. days
67) 12 hr. days
68) 12 hr. days
69) 12 hr. days
70) 12 hr. days
71) 12 hr. days
72) 12 hr. days
73) 12 hr. days
74) 12 hr. days
75) 12 hr. days
76) 12 hr. days
77) 12 hr. days
78) 12 hr. days
79) 12 hr. days
80) 12 hr. days
81) 12 hr. days
82) 12 hr. days
83) 12 hr. days
84) 12 hr. days
85) 12 hr. days
86) 12 hr. days
87) 12 hr. days
88) 12 hr. days
89) 12 hr. days
90) 12 hr. days
91) 12 hr. days
92) 12 hr. days
93) 12 hr. days
94) 12 hr. days
95) 12 hr. days
96) 12 hr. days
97) 12 hr. days
98) 12 hr. days
99) 12 hr. days
100) 12 hr. days

(3) Arguments Favoring Solar Days.

- common usage of word
- repeated
- when used with "the" or "solar" day

even if used in the pl. "yom"

2. The Activity During Each Day, 1:3 - 2:3

God's power - one week to bring universe into existence

a. The first five days, 1:3 - 2:3

1. Light

2. land, sea, plants

3. water & vapor on the sky

4. sun, moon, stars

5. fish & birds (barn & soul & mind)

6. mammals & man.

Adult creations

"conservation of miracles" - appearance of age -

b. The sixth day 1:24-30

(1) Mammals

(2) Man - His creation

image dei (image of God) vs 26 let us make man in our image.

(a) "Image of God"

not the printing

Col 5:10 -

intellectual & eph 4:24.

3 heavens
1. atmosphere
2. space
3. Heavens
God

(b) "Create" cf. "formed" (2:7)

Spiritual being "created" body "formed" (animal like)
 ① basic diff. between Man & Woman.

(c) Evolution and Man (Three views held in Christendom)

1a. Theistic Evolution - God started the change to evolution.

2a. Threshold Evolution (progressive creation)

Body of man responds to evolution
 Spirit at specific point breathed in by God

3a. Strict Creation

Body & soul resulted directly from the creature



(3) Man - His Commission, 1:28, 29

- multiply --- fill the earth.
- subjugation (subdue the earth)
- rule over birds etc.
- cultivate the earth

c. Day Seven - God's Rest, 1:31 - 2:3

(1) God's Evaluation, 1:31

"very good"

(2) God's Rest, 2:1-3

divine rest - satisfied w/ all that He created
 historical rest - in command

D. The Recapitulation, 2:4-25

1. The law of re-occurrence typical Semitic writing style -
 generalities come back and give in detail one specific point

2. The Edenic Climate 2:4-6 no rain - mist

3. The detailed account of Man's Creation, 2:7

3. If how man lives in - dirt

4. The Garden of Eden, 2:8-14

Beauty "Eden"


Fertile crescent - tigris & euphrates

→ positive gospel to present

5. The Testing of Man, 2:15-17

All scripture is for us but not to us
God doesn't want robots -- choice obedience ~~not~~ apples

6. The Help-meet provided for man, 2:18-23

Wanted Adam to see his need
didn't have all animals out there in the garden
To show Adam his need.
Rib: side helpmeet  ← the worm "It's not good for the man to be alone."
1 Cor. 11:9

7. The First Marriage Council, 2:24

ready for marriage -- cut umbilical cord -- look to each other (rare parents to not be stars)

8. The Original Moral Condition of Man, 2:25

untried Innocence -- no concept of right & wrong.

2. Fall, Chapters 3, 4 and 5

(This is the second great event in Genesis)

Introductory Considerations

Rest & Bible rest on Ch. 3

A. Root of Sin, Ch. 3

The Temptation Portrayed (3:1-5)

~~Serpent~~ Serpent: Heb. shining, "Beautiful."

God made it easy for Adam NOT to sin

① No sin nature

② Ideal environment

③ God provided for his temporal needs

1. The Temptation Portrayed, 3:1-5

④ Strong mental powers

⑤ work to engage mind & hands

⑥ a life-partner

⑦ warn clearly.

⑧ God enter Fellowship w/ Him.

Work of Satan (tricks)

- came to man thru the weaker part, Eve.
- created doubt - Eve nibble at bait.
- openly denies God's word.
- displacement: offer something (sub.) for God's word. 21

2. The Fall of Man, 3:6

pleasure - saw good for food - lust of the flesh
 possession - delight to the eyes - possession
 position - make one wise - pride of life

Jesus' tempt.
 bread
 kingdoms
 jumped off the temple
 1 Tim. 3:13-15

- physical death
 - spiritual " "
 - eternal (2nd) "

3. The Effects of the Fall, 3:7,8

- knew good & evil.
 - communion w/ God broken (spiritual-death)
 Rom. 5:12 federal headship - sin (rep. of man sin)
 Real headship - sin (whole human race in Adam - seminal form)

4. The Seeking God, 3:9-13

- a baby is a sinner
 nature - sinner
 action - sinner

5. The Judging God, 3:14-19

Cross → Judgment seat of Christ

a. Judgment of the Serpent, 14 & 15

(1) The Snake (14)

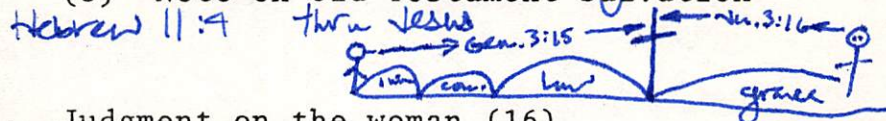
- propelled in all fours(?)

(2) The Devil (15)

death given to Satan

into evangelizing - first gospel
 needed what of Virgin Birth.

(3) Note on Old Testament Salvation



b. Judgment on the woman (16)

Eph. 5:12-14 Col. 3:18

Supremacy absent imply inferiority or silence. repels God

c. Judgment on the Man (17-19)

- ground (earth) curse
 - work (sweat) - beneficial
 - physical death (lived under 300 yrs.)

6. The Faith of Adam, 3:20

Eve - "living", "life" - the life bearer going to bring the living one.

4v.1 - Eve thought she had medicine

7. The Response of God (to faith) 3:21

Implication of shedding of Blood
 - fig leaves - human efforts not enough - noted still
 - skins - imputed righteousness - clothed

8. The Expulsion from Eden, 3:22-24

act of Judgment & mercy
 man not to live forever in Sin.

B. Fruit of Sin, Chs. 4 & 5

1. murder 3. Baby
 2. martyr 4. Sacrifice.

1. The Worship of Cain and Abel, 4:1-5

work salvation ← (Caleb lt. jumps from Birth to sacrifice)
 Faith salvation → God
 all cants
 Mon. 4:1-3

2. Cain's Refusal and Result, 4:6-15

"Seeking Saviour" pict.
 → ways seeking of new change pre flood - no capital punishment
 9. "Am I my brother's keeper?" after flood - capital punishment

3. The Godless Line of Cain (The first civilization)

- married sister -
 - highly developed civilization - technology
 Rom. 1:18-21 principle of devolution

4. The Godly Line of Seth, 4:25 - 5:32

Anti-Dehuman
 longevities:
 atmospheric conditions?
 "Then began men to call upon the name of the Lord" 1 Cor 1:21 ⇒ note no civilization of great way.
 note is mention
 Enosh 5:21-24 → Rapture

III. Flood, Chs. 6-9

Note: > (Collateral reading assignment #4) ← Lord Help Me Read
 Read pages 116-154 in The Genesis Flood, by Whitcomb and Morris, or read pages 1-26 and 51-64 in The Biblical Flood and the Ice Epoch, by Patton.

A. The Moral Cause of the Flood, 6:1-7

The Corruption of mankind.

Hope til intermarriage of sons of God & daughters of men (Sethites or Angels?)
 6:6 - and God was sorry that he made man - does God make mistakes. ~~and he regretted that he had made man~~

ANTHROPOMORPHISM

God spirit strive with man → man 2 got 120 yrs. to straighten up

2 Pt. 2:5

B. The Grace of God (toward Noah), 6:8-12

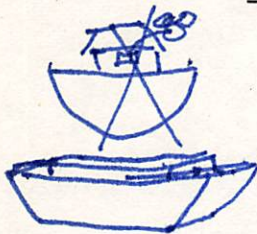
Heb. 11:7 - Not yet known (rain) - believed God - faith
 Noah condemn world

① preacher

② living

③ working

- every blow of hammer - object lesson
 judgment.

C. The Provision of God, 6:13-22

Ark - well built

- shoe box - square bottom because of just floating

- All vegetarians

- God may have put them in hibernation

Never a bigger boat until 1824

- animals came to Noah

- God shut door behind Noah!!

D. The Judgment of God (The flood), 7:1-24

1. Instructions Concerning the Flood, 7:1-9

In the Ark → In Christ.

- vs. 11 note detail & dates - myth? would they bother
 with that?

subterranean ocean beds broken up -

2. The physical causes of the Flood, 7:10-24

a. No ordinary flood

→ mist layer broken up

→ subterranean ocean floor upheaved

→ plus rain

b. Extent of the catastrophe

→ Local Flood (Rain) Bible in the life of people

→ universal flood -

~~and~~ universal terms used

→ distribution of animals



Ps. 104:6 → where did the water go!?

E. The Mercy of God, 8:1-20

- "God remember" is 1 Anthropomorphism
- 1st britt after to God vs 20
- Noah waited

F. The Covenant of God, 8:21 - 9:17

- vs. 21 never destroy earth w/ water
- vs. 22 regularity of climate
- 9 vs. 2 - new relationship between animals & man
- vs 5 new diet (Fear ~~sin~~ in animals)
- vs 5 new responsibility: authority for capital punishment
- vs 5 goat age - "though shalt not kill" personal ethics
- vs 12, 17 Rainbow (new symbol)

G. The Prophecy of Noah, 9:18-29

1. The Descendants of Noah, 9:18 & 19

2. The Drunkenness of Noah, 9:20 & 21

Mention of wine - Noah not to blame (~~not~~ atmospheric condition? God didn't condemn wine)

Special Note: Intimations of changed atmosphere.

- 1) Rain from heaven
- 2) longevity of man
- 3) new diet
- 4) Rainbow
- 5) Fermentation

3. The Sin of Ham, 9:22 & 23

- tremendous respect for Father broken
possibility of homosexuality / incest etc.

4. The Blessing and the Curse, 9:24-29

a. The Curse on Canaan, 9:25

Curse is not on Ham or his descendants
but Canaan (no racism put forward in
Bible - Jews, negroes etc)
→ extinct people today (looked → canaanites
Phoenicians & Phoenicians)

b. The Blessing of Shem, 9:26

Religious privilege - Shem → messiah
true religion

c. The Blessing of Japheth, 9:27

exchange borders → share blessings of
Shem: true religion

IV. Tower, 10:1 - 11:9A. How God Scattered Man, Ch. 10 - Accurate record

vs 32 out of these nations
 Japheth



Nursed mighty ~~men~~

B. Why God Scattered Man, Ch. 11

4 vs : worship of the heavenly bodies
 Defying God's order to reprop. vs 5
 confounds man's language

V. Abraham, 11:10 - 23:20Introductory Remarks

Dealing w/ mankind but now Abram & his kids
 Not that they were interested in all mankind but
 - just use different tactics

A. The Family of Abraham, 11:10-32

National witness - "kingdom of Priests"
 - opposite of Nat witness



How faith grows // how to use faith (walk w/ God)

B. The Call, Ch. 12

(A third start for humanity)

1. The initial call at Ur, Acts 7:2, 3 cf. Genesis 11:31

A. lived in Ur of the Chaldees → called - moved to
 Haran (w/ Father) → moved finally after
 Canaan (15 yr approx.)

2. The Promises in connection with the Call, 12:2,3
(The Abrahamic Covenant) - unconditional

1) ~~make~~ make a great nation 6) work blessed through him
2) personal blessing
3) name great
5) blessing & cursing of God on man in death of Abt.

3. The Response of Abraham to the Call, 12:4-9

phase of ~~the~~ complete obedience

Not a super man - learned to walk in faith

Haran = "the Road" upk compared to Ur, better off at Ur or Canaan gotta go if you gonna go. why - cause ~~of~~ His father

vs. 7 the Lord appeared to him - after the old man had died

Gen 6:11 - not only heard word but believed.

4. The Failure in Egypt, 12:10 - 13:4
(A test of faith)

Famine - sought relief of your difficulties instead of learn to take this situation as discipline

Abe wanted God

Unhistorical objections

1. Women were rich - sometimes not

2. Hospitality to strangers - record not

3. gifts - camels not well known but there

lied

and one sin leads to another

- C. The Separation from Lot, 13:5-18

Everything Abe. got in Egypt hounded him (so w/ w)
1st recorded range war (the pagans were looking on)

Poor testimony! Abe concerned more of tranquility than business deal - took poor side - lot to Jordan valley - nothing evil but devastating to spiritual life.

- D. The Military Campaign, Ch. 14

Lesson - "fellowship" even in "lizard land"

1. Invasion of Mesopotamian Kings, 1-12

4 Mesopotamian Kings

5 Palestinian King - revolt / war moves

That's why He's in the land

world: value systems
Flesh
devil

2. Military Victory of Abraham, 13-17

Abram prospered - "lizard-kind" - Ans 317 -
 - vs. 17 - Abram public hero #1 → seek God 1st

3. Spiritual Victory for Abraham, 21-24

Heaven
 Egypt
 - in God's house - Ps. 135:1

4. Mystery of Melchizedek, 18-20

melich - zedek = King & Priest confers
 some say this is a Theophany - "bread & wine"
Ps. 118 - Heb. ch 5-7 = at least type of Christ
 according to record { 1) King & Priest
 2) Eternal Priesthood
 3) sinless priesthood

E. The Covenant Confirmed, Ch. 15

(Note: Correlation between Genesis 14 and 15)

vs. 8 - how shall know? - let's make it official

Ancient way to make the contract

covenant making! Abram slept God alone passed through
 the pieces - God commits himself unconditionally
 will Abram make no covenant.

F. The Faltering Faith (Ishmael) Ch. 16

every Aben got from Egypt hands within.
 - Angel has child --- OK - but culture not yet God-acceptable

13 yr. laps →

G. The Covenant Re-Confirmed, Ch. 17

99 Abram - no child

1 - God Almighty El-shaddi (the enough God)⁴

Abram = father → Abraham = father of many

~~circumcision~~ → sign of covenant.

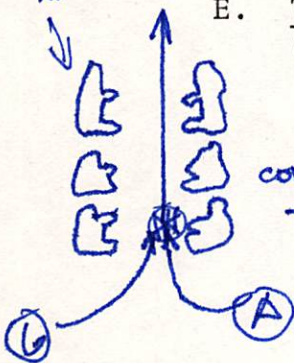
Baptism

circumcision } sign of relationship

of - external rel - physical
 int - personal " - spiritual

requirements diff. - or - phys. descendant of Abraham
 NT - believers baptized

Ancient
 way to
 make
 the
 contract



Theophany - One was Deborah - other 2 angels

H. The Destruction of Sodom, Chs. 18 & 19

vs 14 is anything too hard for God.

1. Abraham's Intercession for Lot, Ch. 18

concerned for Lot - Abram may have thought that Lot had delivered at least 10 people. zealous of God works

2. Lot's deliverance from Sodom, Ch. 19

Sodom - God destroyed the place →
 Got your family out of this place - De Facto: w/o taking a
 stand you condone acts
 wanted to be a big shot → end of him

I. The Lapse at Gerar, Ch. 20

Because this incident is so similar to that of
 Genesis 12:10-20; and its moral and spiritual lessons
 almost parallel, no exposition will be given, except
 to say that once more it certainly points up the fact
 that Abraham was by no means perfect but he is growing.

J. The Birth of Isaac, Ch. 21

vs. 2 "...at the appointed time..."

K. The Supreme Test of Faith, Ch. 22

Introductory Remarks:

Lk. 24 "begin in Moses.... Christ centered"
 Picture of Death and resurrection of Jesus Christ

1. The Purpose of the Test, 1

Isaac young man - Abraham walking w/ God over 50 yrs
 First exam for Abraham

2. The Preparation for the Test, 2-6

1 Cor. 10:13 -
 Mt. & words - Calvary
 Faith grows → doesn't just deliver on the third day
 Abraham's spoken word Heb. 11:17
 veiled promise 5 vs.
 of messiah

3. The Accomplishment of the Test, 7-9

Lamp - Ram temporary sub.

4. The Intervention of God, 11-24

Spared Abraham's son - didn't spare Hagar

L. The Death of Sarah, Ch. 23

1st recorded funeral

VI. Isaac, Chs. 24-26

Introduction: ORDINARY —

A. The Bride for Isaac, Ch. 24

Introductory Remarks:

Abr - Father
Isaac - Son
Servant - Holy Spirit
Rebekah - Bride of Christ

ORDINARY - HUSBAN OF EMMIGLE WIFE
Christ - Father
FATHER OF GREAT MAN

Holy Spirit
acknowledges

Church
meets
Jesus

Church formed

1. The Father's Instructions, 1-9 / Eph.

2. The Servants Journey, 10-14

— gathering out people to his name

3. The Servant meets Rebekah, 15-30

- ① polite
- ② thoughtful
- ③ kind

4. The Servant woos Rebekah, 31-49

H.S. convicts us —

Eph 1:13-14

5. The Servant Wins Rebekah, 50-60

⇒ tells of Isaac immediately !!!

cf. Jn 15:26

6. The Journey Home, 61 & 62

Followed the Servant — he led

have received
"taken or downy-
payment" & what
will get in heaven

Rn 8:18 ⇒

7. The Wedding, 63-67

reeling in the Air

B. Death of Abraham, Ch. 25

Dignity & honor

birthright
ex. of family
priesthood

Jacob & Esau

Gen. 25:10-13 God sovereignly choose Jacob (supplanter)
nominally boy) - "sneaky"
cons Esau out of birthright for bowl of beans -
God promised it to give it to him but he does it
on his own

C. Isaac in Gerar, Ch. 26

Isaac lies about his wife
- digging wells

Beer-sheba → well at the oath

(Abraham's covenant perpetuated to Isaac,
Jacob)

VII. Jacob, Chs. 27-36Introductory Remarks:

Carnal X-ian self-willed X-ian
went it in the wrong way
- God has to break him in

A. Jacob Schemes at Home, Ch. 27

Tricks him out of father's blessing

Isaac should have known - should've blessed Isaac
already - anyway / Everybody's guilty here
Isaac - benched
Rebekah - dies w/o ever seeing "Sneaky" again
Esau - gets 3 wives
Jacob - exiled for 20 years -

B. Jacob Dreams at Bethel, Ch. 28

house, elohim
Dream of heaven
 ladder — vision of Jesus — mediator touching
 heaven and earth

C. Jacob Serves at Haran, Chs. 29-31

1. Learning patience and submission, Ch. 29

"Sneaky" vs "super-sneak"
 Jacob vs Laban
 still pretty cocky → love at 1st sight "at Rachel"
Laban changes Jacob's wages 7 times

2. The curse of polygamy, Ch. 30:1-26

vs. 25 "send me away w/ my wives & kids"
 A chart of Jacob's children

LEAH	RACHEL	BILHAH (R maid)	ZILPAH (L maid)
1. - Reuben (see a son)	11. Joseph (beloved)	6. Dan (judging)	8. Gad (a troop)
2. Simeon ("hearing")	12. Benjamin (son of my right hand)	7. Naphtali (my wrestling)	9. Issachar (happy)
3. Levi ("joined")			
4. Judah (praise)			
5. Issachar (an harp)			
10. Zebulun (dwelling)			
Dinah (judging)			

3. The deal between Laban and Jacob, 30:27-43

Sheep - white } Laban
 Goats - black & brown }

Sheep } off color
 Goats }

4. Jacob determines to return, Ch. 31

"Sneaky" leaves → right to inheritance.
vs 19 Rachel steals household idols

Moziah → covenant of 2 crooks
God watch between you & me

32

D. Jacob Returns to Canaan, Chs. 32-36

vision - of God's protection - doesn't listen

1. Jacob wrestles with God, Ch. 32

- sends presents to soften Esau to butter him up

Theophany - pre-incarnate Christ

God trying to break Jacob → touched his ~~right~~ thigh → clinging / Jacob - sweaty
Israel - prince w/ God

"Don't force God to break you"

2. Jacob Meets Esau, Ch. 33

God's okay - get things done

3. Jacob Disgraced at Shechem, Ch. 34

attitude of Jacob (Carnal X-man) passed on the kids -
Shechem kid wants to marry son of Israel - his kids kill him

4. Jacob has Covenant Renewed at Bethel, Ch. 35

gets rid of idols - Picked dies
Ben only Pet. → born in Palestine

5. Esau's Line Reviewed, Ch. 36

— Edom

VIII. Joseph, Chs. 37-50

A. Joseph at Home, Ch. 37

Type of X - (no recorded sin) not so stated - NLT.
"Romans 8:28 - action"
coat of many colors - honor → God's providential care
loved by brethren → Jezeal
loved "father" →

B. Parenthetical: Judah's Shame, Ch. 38 Messianic line

C. Joseph in Potiphar's House, Ch. 39

→ sold to slavery → Potiphar's high official
 < 2 Tim. 2:22 / 1 Cor. 6:18-19 > Pot's wife → Joseph runs

D. Joseph in Prison, Chs. 40:1 - 41:13

Psalms 105:17-19 - God make the wrath of man to praise Him

Brothers →

Potiphar's wife →

Butler - Forget

E. Joseph Released from Prison, Chs. 41:14-57

Pharaoh has a dream 7 fat cows / 7 lean cows

God's timing → chief administrator / 2nd only to Pharaoh

F. Joseph Preserves His Family, Chs. 42-45

Tempted → dispirit - brothers.
Adultery - pot's wife.
pride - have to #2.
Revenge → get back at his brods.
 Joseph tries to make them see their sin
 loves them to much to allow them to get away w/ him.

Note: Joseph A Type of Christ

Gen 45:5

Joseph

1. Genesis 37:3
2. Genesis 37:4
3. Genesis 37:20
4. Genesis 37:23
5. Genesis 37:28
6. Genesis 40:21,22
7. Genesis 40:15
8. Genesis 41:40
9. Genesis 41:45

↓

Loved of Father
 Hated by brethren
 "Let us kill him"
 Stripped of garments
 Sold for silver
 Two criminal companions
 (one saved - one lost)
 Innocent suffering
 Executive ruler
 Gentile Bride

Christ

- John 3:35
 John 15:25
 John 5:16
 Matt. 27:28
 Matt. 26:15
 Luke 23:33
 Luke 23:47
 John 5:22,23
 Acts 15:14

G. Joseph's Brethren Move to Egypt, Chs. 46:1 - 47:26

1. Leaving Canaan, Ch. 46

God directive will - submissive to Him
 " permissive " - God blesses us - spite
 our selves

2. Living in Goshen, 47

P. 70 wrapped Goshen land by useful

H. Joseph's Two Sons Adopted by Jacob, Ch. 48

As the children of a Gentile wife, Joseph's two sons were in danger of becoming gentilized and forgetting their father's house. Jacob avoided this by adopting them.

I. Jacob's Prophetic Blessing, Ch. 49

(A highly significant chapter enumerating the entire sweep of Jewish history)

Heb. 11:21 - Faith action

→ 49:10 - Judah Gen. 3:15 messianic seed

J. Death of Jacob and Joseph, Ch. 50

Anticipate God's resurrection
 want to be in the middle of it when it happens

Concluding Thoughts:

Don't leave me buried down here
 Begin God's power demonstrated

~~End~~ mourning for Jacob & Joseph
 example of anti-climax of human race
 cause of sin

① Sovereign
 ② Patient

THE BOOK OF EXODUS
(The Book of Redemption)

way out of slavery

Introduction:

Exodus is in a very real sense a continued story. The first word in the Hebrew text is actually the conjunction "and" or "now." Exodus continues the story of the chosen people. At the close of Genesis we find the chosen family in Egypt and Joseph occupying a place of great power. Then follows an interval in which no events are recorded. As the book of Exodus opens, it immediately becomes apparent that the chosen family has now grown into a great nation. It should be noted, also, that as Genesis closed the Hebrew family is in favor with the Egyptian court.

The Egyptian government was strongly adverse to shepherds when Joseph was in power according to Genesis 46:34. This seems to indicate that Joseph was in power under a native Egyptian dynasty not the Hyksos who ruled later (1800-1550 B.C.). The Egyptians apparently did not like shepherds very much and this is indicated by the fact that sheep very rarely appear in their base reliefs. It is rather unlikely that Joseph would have spoken to his brothers the way he did (Genesis 46:31-34) if the Hyksos were in power. The Hyksos ("rulers from foreign lands") were largely made up of Semitic peoples who would not be adverse to shepherds.

But as Exodus opens, we read of a "new king over Egypt which knew not Joseph." (1:8). This is thought by many to be a reference to the Hyksos or foreign kings. These foreign rulers had no knowledge of the court dignitaries of the former native Egyptian dynasties. Therefore, the special privileges granted to the Hebrews by native Egyptian rulers were unknown to these new foreign rulers. Instead, to them, the large number of Hebrews were a threat to the security of their capital, which was located in Goshen, where the Hebrews lived. It would seem unlikely that a native Egyptian dynasty would have felt threatened by an increased Hebrew population.

If the Hebrews were Semites and the Hyksos were largely Semitic, why would these rulers keep the Hebrews in bondage?

1. Israel had grown to significant proportions and could have been a threat to the security of the Hyksos capital which was located in the general area of Goshen.
2. Since Israel was already in the land when the Hyksos arrived, it would be natural for the Hyksos to suspect an alliance between the native Egyptians and the Hebrews (cf. vs. 10).

3. Furthermore, it is very unlikely that a native Egyptian king of the 18th dynasty would make a public confession of his country's weakness (cf. vs. 9). A statement like this would be normal for an invading king.
4. The Hyksos were busily engaged in rather large building projects, and therefore needed many workers. Since the Hebrews were already in the area, it would be normal to use them.

A. The Title

Exodus takes its name from the Septuagint title of the book. The word "Exodus" in both Greek and Latin has the meaning of "departure," "going" or "way out." Our word "exit" carries much the same connotation. Thus we call Exodus the "Book of Redemption," because redemption is the only way out of the bondage of sin.

Note: The Jews commonly called the book of Exodus, "The Second Book of Moses." The actual title of the book in the Hebrew Bible is, "And these are the Names." *- By blood & by power -*

B. The Theme - "Redemption Unto a Relationship"

In this book God delivers His people from Egyptian slavery by the blood of the passover lamb, and by His mighty demonstration of power in parting the Red Sea. Likewise in the New Testament God redeems us by the blood of Christ shed on Calvary, and the power of Christ's resurrection.

The Redemption by God is unto a relationship with God. God is said to call His "Son" out of Egypt (Exodus 4:22). Redeemed Israel is referred to as, "my son," "my first-born" (Exodus 4:22, cf. Hosea 11:1). The relationship of "sons" involves fellowship, worship and service. Likewise, God redeems us unto a relationship with Him as sons. When God takes us out of our slavery to sin, it is always unto a relationship.

C. The Significance

1. The Record of the Birth of Israel as a Nation

Genesis records Israel's origin in Abraham and the history of Abraham's family. Exodus records Israel's origin as a nation. After a brief recapitulation of the descent of Jacob's family into Egypt (1:1-6), the Israelites are viewed as a nation.

2. The Record of Redemption

Initially, Israel was a nation of slaves with no hope of deliverance. To deliver them, God prepares and

$$\begin{array}{r} 20 \\ 66 \\ \hline 16 \end{array}$$

$$\begin{array}{r} 223 \\ 212 \\ \hline \rightarrow 11 \end{array}$$

calls a deliverer in the person of Moses. Thru this man's leadership, God rescues His people by blood and by power.

D. The Date of the Exodus

The date of the exodus has been disputed by scholars for centuries. Virtually all liberal scholarship and a few conservatives hold to what is generally termed a late date around 1230 B.C., during the reign of the famous Egyptian Pharoah, Ramses II. The vast majority of Orthodox Bible believing scholarship argues for a much earlier date, 1445 B.C., during the reign of Amenhotep II, or within the 15th century B.C.

The chief point of controversey is the interpretation of a statement made in I Kings 6:1. In this passage it states that Solomon's Temple began to be built, "In the 480th year after the children of Israel were come up out of the land of Egypt." If this statement is taken in its plain meaning, then one is forced to accept the early date. However, the liberal critical scholar simply feels that the Bible is in error at this point and opts for a later date where, in their opinion, the historical setting better suits the events of the Exodus. The few conservative Bible scholars who hold the late date are forced to take the statement of I Kings 6:1 as spiritual or non-literal.

In the opinion of your professor, there is nothing in I Kings 6:1 that indicates it should be taken in any other way than a reference to 480 literal years. Close investigation will reveal that it is possible to fit the historical evidence nicely into the early date. But it should be kept in mind that there are good men who hold the later date.

This matter is discussed in your textbook; but to assure that each student becomes well acquainted with the issues involved, you are assigned collateral reading on the subject from either of the following two books which are now on reserve in our library:

- Reading #3*
- (1) Archer, Gleason L. A Survey of Old Testament Introduction, pp. 212-223.
 - (2) Payne, J. Barton, New Perspectives on the Old Testament, pp. 66-82.

Perhaps a brief chronological orientation might be in order. It is hoped the following time line may be of aid in this regard.

Abraham Born	Jacob's Family Enters Egypt	Date of the Exodus	Solomon's Temple Begun
2165 B.C.	1875 B.C.	1445 B.C.	966 B.C.
	430 years captivity Exodus 12:40		480 years I Kings 6:1

The chronology above is based upon a literal understanding of I Kings 6:1. This is the key passage used for dating the chronological material of the Pentateuch.

E. The Outline

- I. Israel in Egypt, 1-13 *deliverance*
- II. Egypt to Sinai, 14-19 *provision*
- III. Giving of the Law, 20-24 *obedience*
- IV. Construction of the Tabernacle, 25-40 *worship*

Content:

I. Israel in Egypt, 1-13

A. Enslavement in Egypt, Ch. 1

1. The Population Explosion, 1-14

Pharaoh threatened

*tried hard labor to wear them out -
made them more physically fit.*

2. The Planned Extinction, 15-22

*kill males - with wives at birth
true drowning -*

B. The Deliverer Raised Up, Ch. 2:1-23

Moses is the butcher (Heb. 11)

Moses got good learning (Acts 7:22) trained

Hitchhiker - honest step - man

*40 yrs. somebody
40 yrs. nobody
40 yrs. nobody*

C. The Deliverer Called, Chs. 2:24 - 4:31

Moses goes for God -

(Heb. 11 24-26)

Harder task with not w/ divine guidance - real w/o knowledge.

Backside of the Desert Degree (B.D.D.)

(Col. 1:15)

1. The Phenomenon of the Call, 2:24 - 3:9
(God Remembers His Covenant)

Theophany

P/C-JC

2. The Procedure of Commissioning, 3:10 - 4:17

- a. The Commission proper, 3:10

"I'm gonna use you." G.S. not you do something for God - but God takes you & uses you - instrument

- b. The Objections of Moses, 3:11 - 4:17

- (1) Objection #1 -- No ability, 3:11,12

"I WILL BE w/ you." Cf. Matt 28

- (2) Objection #2 -- No message, 3:13-22

"I AM WHO I AM" present person in

- (3) Objection #3 -- No authority, 4:1-9

Gods use us w/ whatever we have

- (4) Objection #4 -- No eloquence, 4:10-17

"how do you make your mouth?"
greatest ability in availability.

3. The Deliverer Returns to Egypt, 4:18-31

22 vs. This says the Lord, "Israel is my son, my first born. So I said to you. "let my son go..."

D. The Plagues, Chs. 5-11

1. Moses before Pharaoh, Ch. 5

Early Date Amherst

- a. The First Encounter, 5:1-19

Increase work load.

Note: How God Deals with Unbelief.

"God hardens pharaoh's heart." 9:12

"pharaoh hardened his own heart."

condition of material blame

clays → hardens

↓ wax → melts

2 Thes. 2:9

b. Israel's complaint and Moses' Prayer, 20-23

Rough before calm.

2. God's Reassurance to Moses, Ch. 6

"I will"

3. The Order of the Plagues, Chs. 7-11

Introduction to Plagues:

(1) Purpose of the plagues

- Reveal God's power encourage *Israel*
- punish pride of *Egypt* & *Israel*
- disgrace idols of *Egypt*

(2) Miraculous nature of the plagues

1. Intensification
2. prediction
3. ~~discrimination~~ Discrimination

a. Prelude to the plagues, 7:1-13

(1) Moses and Aaron assured, 7:1-9

(2) Sign of the Rod, 7:10-13

b. Chronological sequence of the plagues,
7:10 - 11:10

(1) First Plague -- Blood, 7:14-25

(2) Second Plague -- Frogs, 8:1-15

(3) Third Plague -- Gnats 8:15
(Magicians could not duplicate)(4) Fourth Plague -- Flies, 8:20-32
(Jews excluded)

(5) Fifth Plague -- Muran, 9:1-7

(6) Sixth Plague -- Boils, 9:8-10

(7) Seventh Plague -- Hail, 9:13-35

(8) Eighth Plague -- Locust, 10:1-20

(9) Ninth Plague -- Darkness, 10:21-29

These plagues were not soon forgotten

Psalmist, psalmist remember
Ps = #4:3

42

- (10) Tenth Plague (Announced) Death,
11:1-10 (cf. 12:29-51), where the
plague is executed)

E. The Passover, Chs. 12 and 13
Introductory Remarks:

- every year
- type of r.c. redemption
- only God gave legislation in Egypt.
- 50 x mention in OT.

1. The Passover Instituted, Ch. 12
(Redemption by Blood)

a. The Passover Proper, 12:1-13



~~at~~ now. of year
type of X

1) lamb

2) male w/o blemish

3) prime

4) serve to sanctify

5) no broken bone

6) ~~at~~ it persists till

7) + Blood on door

perfect

~ n. 6

b. The Feast of unleaven bread, 12:14-28

no leaven

1 Cor 5:8

c. The Execution of the tenth plague, 12:29-51

2. The Firstborn consecrated, Ch. 13:1-16

How God redeems the church

1 Cor. 1

Not your own,

3. The Crossing of the Red Sea, 13:17-22

DIVINE GUIDANCE ASSURED

Rm. 8:14
 Protection - framed fire from before to behind.
 Provision -

II. From Egypt to Sinai, Chs. 14-19Introductory Remarks:

Written to teach us
 1 Cor. 10:6 (H)
 God providing for a redeemed people a Savior
 Fatherhood implies obligation.

A. The Pursuit, Ch. 141. Israel's predicament, 14:1-12

God put them in a position that was militarily hopeless
 then
 vs. closed by all of Pharaoh's men.
 Hrb. "Why?" vs. 13 "stand still and see God's salvation," more

2. Redemption by Power, 14:13-31

(1) which?
~~was which?~~
 (2) march land(?)

B. The Praise, Ch. 15

Singing follows ~~power~~ redemption
 our 2 in Rev. 5:19

C. The Pilgrims Progress, Ch. 16-18

(The wilderness of sin)

- early experiences of the believer -1. Manna provided, Ch. 16

- 'till they get to Canaan

② Sufficient for all needs

③ couldn't store it up

(use what you have received)

① Sit

② Eat

③ Sow

(Canaan is X-winning)

2. Water and the first enemy, Ch. 17

Food/water
in war etc.

3 months before they'd crossed red sea, forgot.
Cause God to give the law

th. 8 - strike rock (calvary) water flows
Analekies - saved them fought (praising prayer)

3. Visit of Jethro, Ch. 18

Apart from divine revelation - "share responsibility"
Judging "70 elders" "early Sanhedrin"
~~Sanhedrin~~

D. The Arrival at Mt. Sinai, Ch. 191. Israel at Sinai, 19:1,2

Spends about a year ~~before~~ received.

2. Grace exchanged for Law, 19:3-8

Not a state of sinfulness
condition. 17-8

3. The legal age introduced 19:9-25

Not saved through Law Gal. 3:
Tutor & Father

III. The Giving of the Law, Chs. 20-24

General Introduction to the Law:

1. It was for the Jew

~~It was for the Jew~~

2. It was temporary

~~It was temporary~~
Gal. 3:19

3. Its true purpose

to reveal sin (Rom 3:19)
make realize that we are
in God's light

Its relationship to the Christian today

Motivated by fear & reward

Motivated by love

Gal 4:15

we are not under the law

but under grace.

does not mean that a law is lawless - just going for
not set to other side of law → diff. between house maid → house wife
not what they do but why they do

Note: When God first gave the Ten Commandments, He spoke in the hearing of all the people (cf. Deut. 10:1-5). He inscribed the commandments on two tablets of stone. So Israel received the ten commandments three times.

Diff. power base

A. The Decalogue, 20:1-26

given 3 times: oral

written - rewritten

1. The Giving of the decalogue, 20:1-17

a. The first table (duties to God), 20:1-12

(1st four commandments)

b. The second table, (duties to men), 20:13-17

Thou shalt not kill - for individuals but not society

2. The effects upon the people, 20:18-26

"temple is stood at a distance" law separates - consciousness of sin
need for altar - grace even under law

B. The Judgments, Chs. 21-24

These by-laws are the application of the principles of the Ten Commandments in every day life.

social legislation

Gal 2:26

Hot SPAT

personal ethics

1. Rights of Persons, 21:1-36
 - a. Concerning slavery, 21:1-11
 - b. Concerning wrongs done to a fellow, 21:12-27
 - c. Concerning injuries inflicted upon a fellow, 21:28-36
2. Rights of Property, 22:1-15
 - a. Concerning theft, 22:1-6
 - b. Concerning dishonesty, 22:7-15
3. Requirements of personal integrity, 22:16 - 23:19
 - a. Proper conduct, 22:16-31
 - b. Administration of common justice, 23:1-9
 - c. Observance of National feasts, 23:10-19
4. Promise and prospect, 23:20-33
 - a. Assurance of God's presence, 23:20-23
 - b. Assurance of blessed future, 23:24-33

→ (These assurances were promised if Israel remained loyal to the Lord) ←

5. Acceptance of the legal covenant ^{24:1-18}
 (Narrative resumed) Israel voluntarily to accept the law

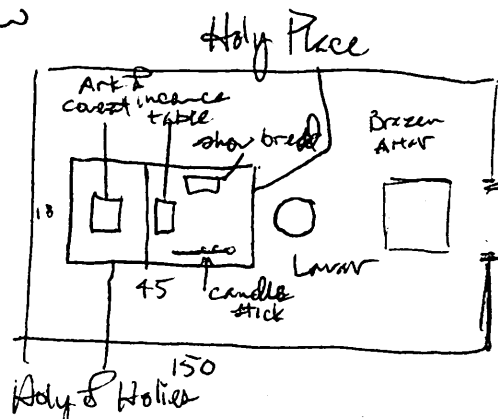
IV. Construction of the Tabernacle, Chs. 25-40

Note: For our study of the Tabernacle we will use a topical approach. To orientate yourself, draw the Tabernacle and its furniture in the space below.

Ceremonial Law

150x75 one door

75



17 chapter A. Significance of the Tabernacle

outside furn. brass (copper) speaks of judgment
 gold - deity
 silver - redemption
 wood - humanity

B. Introduction to Typology - type of X
 Double representation literal represent spiritual truth
 Heb 8:10
Col. 2:13 - X substance / AT. shadow

C. Structure of the Tabernacle

1. Its three parts

a. Outer Court 75 x 150
 fence

b. Holy Place 30 x 15 x 15
 four coverings: ① linen - blue/purple/
 ② goats hair
 ③ ram skins dyed red
 + (seal-purple-) tarshish stones
 c. Holy of Holies
15 x 15 x 15 cube symbol of
perfection

} Verses on outside
 not beautiful
 - inside great

2. Its Furniture

a. In the Outer Court

- (1) Brazen Altar, 27:1-8 cf. 38:1-7

wood overlaid with ~~brass~~ ~~brass~~
 (one entrance)

- (2) Laver, 30:17-21 cf. 38:8

~~solid brass~~ - before priestly activities
 needed to wash feet/hands -
 1 stn. 1:9

b. In the Holy Place

- (1) Table of Shew bread, 25:23-30 cf. 37:10-16

wood overlaid w/ gold
 12 loaves spiritual nourishment & feeding of X (Rev. 9)

- (2) Candelabrum, 25:31-40; 27:20, 21: 37:17-24

12 candles purest olive oil
 X light & work - oil: H.S. speaks to X

- (3) Altar of Incense, 30:1-10; 37:25-28

(incense continuously going up) Rev. 8:3
 speaks to priest Jesus/prayers
 maintaining your salvation

c. In the Holy of Holies

- (1) The Ark, 25:10-16 and 37:1-5

wood overlaid w/ gold
 tablets of law access to God through law
 golden pot of manna
 budding of Aaron's rod

- (2) The Mercy Seat, 25:17-22

solid gold lid - images of angels poured out
 blood of mercy seat once a year
 Rev. 3:22-25

Note: Some see in John's Gospel a parallel to the Tabernacle.

- (1) Brazen Altar Ju 1:29
- (2) laver Ju 13 - clean
- (3) showbread Ju. 6 - sustenance
- (4) and locket Ju. 8 - guidance
- (5) incense Ju 17 - God's prayer
- (6) ark/mercy seat Ju. 20 - X die

D. The Priesthood

1. The clothing of the High Priest, 28:4, 42, 46

JC is our great high-priest

coat - white linen (night shirt)
 ephod - shorter coat (mid thigh) long seamless (dress) blue (bottom) bell -
 purple (under) holy crown (business into the lord)
 gold, blue, scarlet, purple (shoulder stones) Breast plate - 12 stones
 12 names

2. The consecration of the High Priest, Ch. 29

Moses washes Aaron dressed him anointed him w/ oil
 Aaron didn't do a thing just made himself available.

E. The Apostasy, Ch. 32

Golden calf

Moses' prayer: "God, they're your people"

{ ① request
 ② why on side
 ③ etc

F. Restoration of the Law, Chs. 33 & 34

1. Moses Given a New Vision, 33:1-23

repeat (needs it)

2. Moses Given the Law a Second Time, 34:1-4

God again wrote it

3. Moses Given a New Commission, 34:5-17

4. The Feasts and Sabbaths Reiterated, 34:18-35

*- repeats Feasts etc
growing veiled
Face is glowing } 2 Cor 3:6*

G. Errection of the Tabernacle, Chs. 35-40

1. Tabernacle Assembled, Chs. 35-39

a. The Men and Materials, 35:1 - 36:7

"Stop giving"

b. The Construction, 36:8 - 39:43

"this is the way the lord ordained it"

2. Tabernacle Set Up, Ch. 40

34 Cloud of
glory

Concluding Thoughts on Exodus

Begin's with miserable slaves
→ end to going on to Canaan
Heb 7:25 saved to the uttermost
Rom 8:29ⁿ whom he justified then He also
glorified ^{us}

THE BOOK OF LEVITICUS
(The Book of Worship)

(cf. Heb.)

worship is in the center

Introduction:

The people now have the Tabernacle, but how is it to be used? The book is central in the Pentateuch. It covers a period of only one month, during which time the people really don't go anywhere. Note that God now addresses the people from the Tabernacle (Lev. 1:1) rather than Mt. Sinai. Hence rather than giving commands, the emphasis is now upon how men may approach God.

Many have said that this book is out of keeping with the 20th century. The humanist, John Haines Holmes, states that, "the Book of Leviticus is not fit to be in the Bible." Yet Dr. S. H. Kellogg calls it, "The greatest book in the Bible."

The book is essentially a book of worship -- the worship of a redeemed people. The message of this book needs to be sounded today. We need instruction in worship. The book teaches that one can't come to God unless he has a rightful consideration of the sacrifice. Also, we learn from this book not to worship God unless our daily lives are clean and pure.

God really wants us to have holy life (living)

A. The Title -- Leviticus

The Hebrew title of this book means, "and he called." The Septuagint title of the book is the Greek word Levitikon which means, "pertaining to the priests." Hence this is a sort of handbook for priests to give instruction and regulations for worship. In Genesis we saw man ruined; in Exodus we saw man redeemed, and now in Leviticus we see how the redeemed man is to worship.

B. The Theme: The Worship of a Redeemed People

This book is to teach Israel how to worship a Holy God and live a holy life. A key word in the book is holiness (and/or sanctify) which occurs 130 times in the book. The words "holy" and "sanctify" come from the same Hebrew root word which literally means, "to set apart." The basic idea is separation. By way of extreme example, The Hebrew term for prostitute is from the same root because a prostitute is a woman set apart from the rest of women for a particular function. The word Holy/Sanctify is applied to God because He is separated from all imperfections and limitations. The word is applied at times to objects, times and places in the sense that these have been separated from common use and dedicated exclusively to God. Because of this the Sabbath was a

holy day, and certain vessels of the tabernacle are called holy. At other times the word "holy" is applied to men. It refers to a person separated from the rest of humanity and dedicated to God. In Leviticus it is possible for men to be considered holy in two senses: ceremonial and moral. To be ceremonially holy means that a person has obeyed the ritual requirements which qualify a person to worship. To be morally holy means that the person manifests such purity of life as should characterize one who is wholly dedicated to God.

Note also how often words like "purity," "clean" and "unclean" are used in this book (approx. 200 times). This shows that holiness and purity go together. A holy person will be a pure person.

Thus this book is built around the laws which God gave His people to maintain communion and fellowship with Him. It stresses the importance of having both a holy body and a holy soul. Holiness is to be maintained by living a separated life, and by offering proper sacrifices when sin does occur. Believers today need an emphasis upon holy living. Holiness is almost out of style among evangelicals. We are often very articulate in doctrine, but shabby in our living. I trust God will teach us much in this book.

C. The Feasts

God instructed Israel to set aside certain periods each year as feast days. He did this for two reasons:

1. To keep God in the peoples' thoughts; and
2. To promote national unity. In fact, at three of these feasts all adult males were required to attend: Passover, Pentecost and Tabernacles.

The ceremonial worship of Israel centered in these feasts or holy days. It is important to get an overall perspective on these gatherings. It is hoped the following information will be of help in this regard.

<u>Feast</u>	<u>Time</u>	<u>Duration</u>	<u>Practical Significance</u>
1. Sabbath	Every 7th day	1 day	A day dedicated to God
2. Passover (Pesach)	Every April	7 days	National deliverance
3. Pentecost (Shavuoth)	50 days after Passover	1 day	Dedication of harvest

<u>Feast</u>	<u>Time</u>	<u>Duration</u>	<u>Practical Significance</u>
4. <u>Tabernacles</u> (Succoth) (Also called <u>In Gathering</u>)	<u>October 15</u>	<u>8 days</u>	<u>Settlement of Canaan</u>
5. <u>Trumpets</u> (Rosh Hashanna)	<u>October 1</u>	1 day	New Year's Day Festival
6. <u>Day of Atone-</u> <u>ment</u> (Yom Kippur)	5 days prior to feast of Tabernacles	1 day	Day of national humility

There are two feasts not mentioned in Leviticus, but which are observed by Jewish people today:

1. The Feast of Purim, observed March 22. It is to celebrate the deliverance of the Jewish people as depicted in the book of Esther.
2. The Feast of Lights, or Hanukah, celebrated December 23. It is in commemoration of the cleansing of the temple after it had been desecrated by Antiochus Epiphanes during the time of the Macabees.

D. The Outline

- I. The Way to God, Chs. 1-10
 - A. The Law of the Offerings, Chs. 1-7
 - B. The Law of the Priests, Chs. 8-10
- II. The Way to Fellowship with God, Chs. 11-27
 - A. The Law of Purity, Chs. 11-22
 - B. The Law of the Feasts, Chs. 23, 24
 - C. The Law of the Soil and Soul, Chs. 25, 26
 - D. The Law of the Voluntary Vow, Ch. 27

Content

I. The Way to God, Chs. 1-10

A. The Law of the Offerings, Chs. 1-7

1. The Offerings cited, Chs. 1-5

(1st step to worship (fellowship)) is set right

a. Sweet-savour offerings, Chs. 1-3

smelling
voluntary offering
speaking & personal X

(1) The Burnt offering ch. 1
whole consumed in flames
syn.: acceptability & complete consecration
of X person

(2) The Peace offering, Chap 2
perfection of X-life {
offer meal: grain - flour (evenness of X-life)
→ frankincense - (fragrance of X-life)
- oil (holy spirit; X spirit directed, powered)
- no leaven (evil)
- no honey (put-on sweetness)

(3) The Peace offering, Chap 3
part burned / part eaten by family and friend
fellowship based upon peace (cf. 1 Thel: 3)

1/1
3/1
3/1
3/1

b. Now sweet savour offering 75
vorte of X

(1) Sin offering chap 4
- lay on hands - animal killed
unconscious sin
- Christ dying for our sin (condition) i.e. nature

(2) Trespass offering chap 5
civil offering - when you trespass against a bro etc.
1/3 given to offender
- X dying for our individual sins

2 The offering conditioned ch. 6, 7
the chapters contained additional inform. as to how
ea. offering is to be carried out. Sometimes times two chap.
are referred to as to the law of the offering

Speed Note of offering

AS GOD SAYS

- Burnt - Christ dedic.
meal -
Sin -
trespass - takes care of the act
peace -

- from Sect II
- trespass - individual sin
 - Sin - nature
 - peace - Fellowship
 - meal - feed on X
 - Burnt - total dedication seeing

B. The Law of the Priests, Chs. 8-10. Man always needs a Priest (Job 9:32, 33)

Previously the head of each household acted as the family priest; but with the law, a special priesthood was instituted.

1. The Ceremonial Consecration, Ch. 8

- make yourself available*
- Regeneration - washed
 - ~~consecrated~~ righteousness - clothed (Rm. 4)
 - Anointed w/ Oil - indwelt w/ H.S. now
 - verse 23 - total dedication of ear - mind
hand - service
foot - walk

a. The Sacrificial Feast, 8:31-36 (completeness)

Feast at door of tabernacle for 2 days
(Complete separation - feed on X)

2. The Ceremonies Commenced, Ch. 9

a. Inaugurating the Ministry, 9:1-22

vs. 7 - offering for self then for people (Priests)

b. The Manifested Glory, 9:23, 24

*Supernatural mark of God;
Shining Glory!*

*1st
Service*

3. The Culprits Condemned, Ch. 10

This glorious scene quickly changes when the same fire which consumed the burnt-offering on the altar now leaps forth and devours two of the priests.

MEMORIAL NONE OF THE DISCIPLES

57

a. Sacrilege Disciplined, 10:1-11

Nadab & Abihu "strange fire" (?)

Self discipline is essential to Priests (believer-priests)

Do not drink on the job.

b. New Instructions Given, 10:12-15

c. Failure Forgiven, 10:16-20

II. The Way to Fellowship with God, Chs. 11-27 - Enjoy relationship w/ God

A. The Law of Purity, Chs. 11-22

Introductory Remarks:

principle: Holiness in daily life.

1. Concerning Food, Ch. 11

concerned ^{with} outside
starts w/ inside

a. Quadrupeds, 11:1-8

(separated) ~~and~~ had to have a cloven foot hoof
(meditation) - chewed its cud

b. Fish, 11:9-12

scales / fins

(no eels, sharks, catfish)

c. Birds, 11:13-19

all carnivorous (vultures)

d. Insects, 11:20-23 and 41-44

Almost all forbidden
except locusts

e. Dead, 11:24-40

not to eat or touch an animal
found dead. noses very ahead time

Special Note on Diet:

[1800's Europe - no idea of germ theory
& disease]

1. Duty to keep our bodies healthy
not under religious requirements

1 cor. 6:19

Act 10:13

Col. 2:16

Rom 12

grace

2. Concerning the Body, Chs. 12-15

a. Childbearing, Ch. 12

Bears male child - unclean 40 days
" female " - " 30 "

concept of original
sin - even though
in a X-mas I'll have
a sinless son God

b. Leprosy, Chs. 13, 14

Defile & dispair
Leviticus →

{ both hereditary
" incurable } sin
isolated

(1) Laws about Leprosy, 13:1-46

~~46~~

(2) Laws about clean garments, 13:47-59

(3) Laws about cleansing the Leper, 14:1-32

outside the camp cedar wood - cross
 4 - 5 1 - bird - cher for son
 1 - bird - resurrection
 1 - hyssop Faith

(4) Laws about clean houses, 14:33-57

(5) Laws about sex hygiene, 15:1-33

women's menstrual period

3. Concerning Yom Kippur (Day of Atonement), Ch. 16

a. Significance

Didn't forgive sin - it was a sin covering
Saved on credit. Greatest day of the year
 Rom 3:25

b. Ritual Involved

(1) High Priest officiates alone (x)

(2) High Priest must wash complete Bath

(3) H.P. lays aside fancy clothes

(4) H.P. proceed to offer bull for sin offering

(5) cash ~~was~~ of two goats - Jehovah
 Azazel

- (6) ~~kill~~ kill 1st goat for people
go into Holy of Holies blood on mercy seat & place blood all over it - the court
- (7) lay hands to second goat send it out
- (8) let go of our sins
Re-enter tabernacle - come out
in glorious robes

c. Typology Involved

Heb 9:24-28
X put away sin once for all
X is priest of sacrifice - went into heaven for us
4. Concerning Sacrifices, Ch. 17
(The Reverence for Blood)

a. Slain animals, 17:1-9

One way - see only at door of tabernacle

b. Eating Blood, 17:10-16

have to pour out blood
Has nothing to do with transfiguration

5. Concerning Relationships, Chs. 18-22

Sandberg's halakhah
Daily Living -
Pertaining to the People, Chs. 18-20
God's holiness

(1) Prohibitions Concerning Sex, Ch. 18

~~sexual promiscuity~~
sexual promiscuity → sexual perversion
- if history has told us something it is that history hasn't told us anything

evangelical me-tooism

Don Williams

The Board that Breaks

- (a) A Holy Life Demanded, 18:1-5
So you shall keep my statutes and my judgments by which a man may live if he does them, I am the Lord.
- (b) Unholiness Specified, 18:6-23

(c) Judgment Threatened, 18:24-30

Cut off from the people.

(2) Laws Concerning General Conduct, Ch. 19

vs. 3 obey & respectful of Parents

"striking at goats & eating camels."

vs. 16 - ~~gossip~~

vs. 31 - ~~spintin~~

[Biblical
personality
- phob righteous,
wholesome fear
of ~~breaking law~~

(3) Laws Concerning Special Sins, Ch. 20

Penalties (death) < homosexuality
identifying

vs 16 → ~~penalties~~ penalties lessened
Sin

Dent. 17:12; 19:19

Special Note: Mosaic Law and the Death Penalty

Not barbaric - carefully thought out

D.P. required certain post Dent 17:9

Dent 19:16 multiple witness

eye witness (cast first stone)

perjury ⇒ D.P.

difficult cases given to judicial experts

James 3:1

27:29

death penalty

b. Pertaining to the Priests, Chs. 21, 22

Holiness
① people
② priests
③ high priests
(1)

Qualifications for Priesthood, 21:1-22:16

all ~~behave~~ h

Holy

(a) Holiness, 21:1-16

couldn't mourn for dead
 " attend funeral - except family
 " marry widows divorcee prostitute
 kids & priest were severely disciplined

(b) Physical Dis-qualifications, 21:17-24

no FTM 4-F's
 Spiritual

(c) Personal Purity, 22:1-16

privilege & eating holy things (w/ reverence)
Isaiah's supper

(2) Priestly Sacrifices, 22:17-33

intended

B. The Law of the Feasts, Chs. 23, 24Introductory Remarks: (P. 43-54)

spiritual sup. 3 - at seasons

1. The Seasons, Ch. 23a. Weekly, 23:1-3

once a week

b. Annual, 23:4-44

(1) Passover, 23:4, 5 X - our passover was sac. for us

(2) Unleaven Bread, 23:6-8

eat unleavened bread - sustenance provided

- Sunday
- (3) First fruits, 23:9-14 Glorification
 (day after Sabbath
 wave - sheaf of grain
 1 Cor. 15:20 - X ~~as~~ first fruits of resurrection
- (4) Pentecost, 23:15-22
 wave 70 waves of
bread { Church
 Jews & Gentile
 Heaven included
- last of 4 months
- (5) Trumpets, 23:23-25
 Cor. 1 Gathering of nation
Israel gathered
- (6) Atonement, 23:26-32
 Israel mourning - when repent
Ezekiel 12:10-14
- (7) Tabernacles, 23:33-44 Kingdom coming
 8 days Feast brought
 out of Egypt ending

2. The Symbols, Ch. 24

a. Oil, 24:1-4

b. Shewbread, 24:5-9

c. Blasphemy, 24:10-23

Summary of the Feasts:

- Salvation provided - Birth
 Justice " - death
 Feast of 1st Fruit glorification provided
 Pentecost the church born
 Feast of Trumpet - regather Israel
 Day of Atonement - Israel repents
 Feast of Tabernacle - dwelling in the land
- c. The Law of the Soil and the Soul, Chs. 25, 26

1. The Sabbath Year, 25:1-7

- Purpose: rest of the land - trusted God to provide from surplus; (all debts cancelled) natural uncultivated food → free to all
- Key Rest for land, labor & debt
millennial Reign of Christ: creature rest
- Typical Significance

2. The Jubilee Year, 25:8-24 every 50 years

- Purpose land uncultivated - family inheritance restored to original family. Slaves set free began on Day of Atonement to proclaim liberty to
 - 1. Slaves
 - 2. property
 - 3. ground itself
- Liberty
 b. Key
 New Heaven, New Earth - eternal State
- c. Typical significance

3. The Land and the Poor, 25:25-55

*God's poverty program (lesson to H.W.)
couldn't charge interest - corners & fields - gleaning*

4. The Land and the Nation, Ch. 26

a. Blessings for Obedience, 26:1-13

b - blessing

b. Curse for Disobedience, 26:14-39

b - curse

c. Final Restoration, 26:40-46

in spite of Disobed. God will still remember covenant / Abraham.

D. The Law of the Voluntary Vows, Ch. 27

1. The Liberty, 27:1,2

Voluntary

2. The Law, 27:3-25

with objects / certain conditions

3. The Limitation, 27:26-34

~~if~~ ~~the~~ thing couldn't dedicated to God

Summary of the Book of Leviticus:

*Leviticus is an instructional manual to worshiper's
Hoyeis in fellowship w/ God
beginning w/ having sin gone → blood & Purification
must be saved before you can worship
if saved you have to be clean to worship.*

THE BOOK OF NUMBERS
(The Book of Wanderings)

Actual title - IN THE WILDERNESS

Introduction:

The book of Numbers deals with the experiences of the Hebrew people during the forty years they were in the wilderness (the title in the Hebrew Bible is, "In the Wilderness"), while being disciplined for their failure of faith in not entering the promised land (Deut. 8:2,3). The book actually begins where Exodus left off (cf. Exodus 40:17, 18 with Numbers 1:1).

The book covers a period of about forty years, but only the most significant events occurring within that period.

It is interesting to note the way the New Testament interprets the book of Numbers:

- 1) I Cor. 10:12 -- A warning against presumption.
- 2) Hebrews 3:12 -- A warning against unbelief.

A. Title

40 years at the land → 40 days in the wilderness → 40 years

Our English title, "Numbers" is from the LXX. It is called this because twice in the book a census is taken (chs. 1 & 26) and the people are numbered.

Yet, the book could well have been given several other titles. It could just as well have been called, "The Book of Murmurings" because it contains seven distinct occasions where the people murmured. They complained about the route of travel, the food, the giants, their leaders, God's judgments, the desert and the manna God had graciously provided. However, this book might well have been named "The Book of Wanderings" because it is a book of movement. As a result of unbelief, Israel is forced to wander forty years in the wilderness. Finally it could also be referred to as the "Book of Training" for God obviously used the forty years wandering to train the new generation which was to invade Palestine. Actually one-third of the book deals with instructions for the conquest and settlement of the land of Canaan.

B. Theme

There is actually a dual theme evident in this book. One theme emphasizes the human perspective, and the other one depicts the Divine perspective.

*complaint → new. X-in not doing anything - ~~if~~
no hate, no sin, no error*

1. Human perspective - The Peril of Unbelief and the Tragedy of Not Trusting
2. Divine perspective - God's Patience with His People

The people Israel failed to trust God, hence they failed to enter the land. They did not obey God and thus traveled in circles. They are moving for forty years but not getting anywhere. As a result of this, they turn into a bunch of wandering complainers out of fellowship with God, and out of sorts with each other. Their wandering was the way of failure because it was the way of the flesh. They had started out with great enthusiasm; but upon seeing the giants, they failed to trust God and thereby lost their power and joy.

There is an obvious lesson in this book for the Christian today. Have you lost your power? Have you lost your joy? Are you moving ahead or just going in circles? Maybe the cause of your problem can be found in this book.

Yet this same book also reveals a fantastic God! What patience He shows toward an ungrateful, disobedient people! What love He demonstrates toward the unlovely! I'm afraid I would have given up on them as a bad job had I been God. They even wanted to go back to Egypt, but God stayed with them!

I'm thankful for the book of Numbers because it lets me know that there is hope for me! This God will love me when I am unlovely. He will patiently work with me in times of failure.

C. Outline

- I. Organization at Mt. Sinai, Chs. 1-14.
- II. Disorganization in the Wilderness, Chs. 15:1 - 20:21.
- III. Reorganization at the Jordan River, Chs. 20:22 - 36:13.

Content

I. Organization at Mt. Sinai, Chs. 1-14

A. The Array at Sinai, 1:1 - 10:10

Organization

1. Numeration, Ch. 1

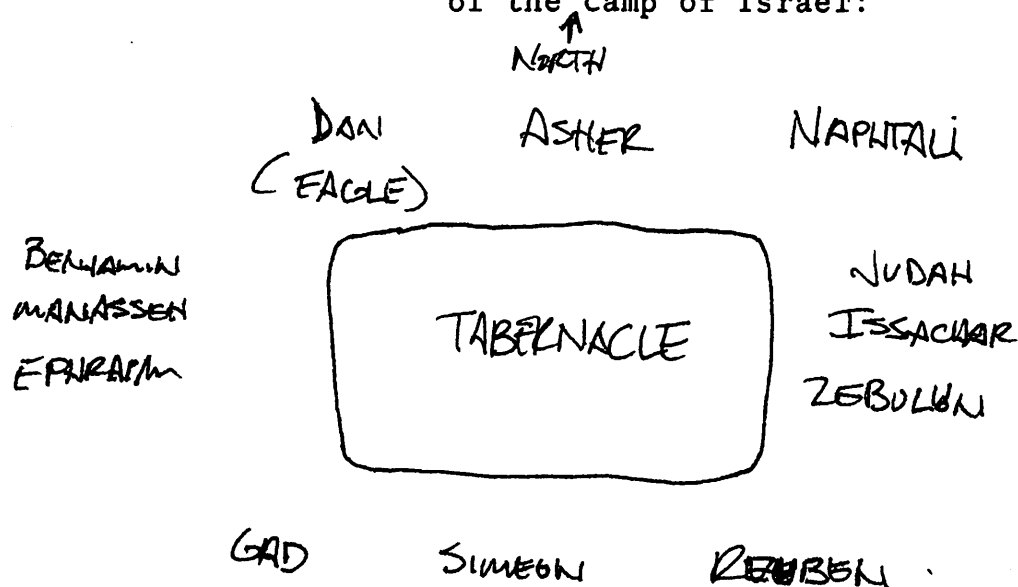
not a ~~mixed~~ multitude but a fighting army
 left about 2 ~~thousand~~ thousand people near Egypt.
 (C) Got going once in fellowship with God
 (Tabernacle)
 Activity problem Num. 11:11

2. Organization, Chs. 2-4

each person knew his place in the camp.

a. The Order of the Camp, Ch. 2

Special Note: Draw a diagram of the distribution of the camp of Israel:



b. The Work assigned, Chs. 3 & 4

(1) The Priests, 3:1-4

(2) The Levites, 3:5-39

(3) The Kohathites, 4:1-20

(4) The Gershonites, 4:21-28

(5) The Merarites, 4:29-49

*Sub division
of Levites*3. Regulations, 5:1 - 10:10 TEST:

a. The purity of the camp, Chs. 5 & 6

(1) Laws of Sanitation and Chastity, Ch. 5

*Purity → If you're going to move out for God
spiritually need to be pure*

(2) Law of the Nazarite, Ch. 6

*Dedicated to God
(But God's gotta be the leader of your life
first)*

b. The Worship of the Camp, Chs. 7:1 - 9:14

(1) The Gifts of the Princes, Ch. 7

vs. 13 → He won't overlook what we give.

(2) The Purification of the Levites, 8:1-26

Strictly for service in the tabernacle
~~the~~ mutual undertaking

(3) The Observance of the Passover, 9:1-14
(cf. Lev. 23:4,5)

⇒ 2nd observance of Passover in Numbers ←
 types of communion set forth

c. The Preparedness of the Camp, 9:15 - 10:10

(1) The Guiding Cloud, 9:15-23

→ two ←
 (2) The Silver Trumpets, 10:1-10

- a. assembly calling
- b. sound advance
- c. " alarm

B. The Advance to Kadesh, 10:11 - 14:45

majestic & orderly march
 1. The Departure, 10:11-16

2. The Discontent, Chs. 11, 12.

GRIPING

a. With God, 11:1-3

- God goes out & hits for the Israeli slave
- " " " " " " " " (school, etc.)

b. With Circumstances, 11:4-35

the Food

must - inordinate desire (way out of proportion)
 vs. 7-9 mother's hostility cookbook

About to see themselves out of Blessing

(1) Rejection of the Manna, 11:4-9

→

(2) Rejection of Responsibility, 11:10-30
(Moses Complains)

(3) The Quails and the Plague, 11:31-35

c. With Moses, Ch. 12(1) The Mutiny of Miriam and Aaron, 12:1-10

Miriam Struck w/ Leprosy

(2) The Intercession of Moses, 12:11-16

3. The Disaster, chs. 13 and 14

Dent. 23-25. → people's idea

a. The Faltering, 13:1-25

(The Spies sent out demonstrates lack of faith)

- b. Fearing, 13:26-33
(The report of unbelief)

Received good report but ^{facts} Bad interpretation

Stretching out for the Lord (asking in His ways) count the cost How do our lives make God look

- c. Failing, Ch. 14

Special Note: Spiritual Significance of Kadesh-Barnea

Living in Romans 7 & not Romans 8

The people had faith to apply the redemption blood (Exodus 12:28) and to leave Egypt (the world), but they lacked faith to enter their Canaan rest, enjoy conquest over enemies and victorious possession of a land flowing with milk and honey (Hebrews 3:1-4:16). In other words, they failed to enter (by faith) into spiritual conquest and victory.

Sin -
perverted
good

Delegation to

Kadesh Barnea

Left God out

Theme of Numbers: Peril of Unbelief
Don't stand on barrier (cease)

Romans 8:29

1/6 II. Disorganization in the Wilderness, Chs. 15:1 - 20:21 God's going to

A. The Retreat to the Wilderness, Chs. 15-19

do His will - question is
are we in God.

1. The Directions Enunciated, 15:1-31

2. The Discipline Exerted, 15:32 - 19:22

a. For violation of the Sabbath, 15:32 - 41

b. For opposition of Korah, Ch. 16

*Acts 20:17-32 (28) 250 try to rebel - "but makes you think you got a corner on revelation."
 Heb. 13: - no one overlooked by God.
 - God doesn't mess w/ sin. challenge God's authority - vs. 31*

c. For vindication of the Priests, Chs. 17 & 18

(1) By Supernatural Sign, Ch. 17

(2) By Divine Pronouncement, Ch. 18

For Purification of the People, Ch. 19

(1) The Ordinance, 19:1-10

*people complain about wilderness of. Sacrifice of the Red Heifer - immediate purification for fellowship
 struck 15,000 people struck-dead (ultimate symbol of sin)*

(2) The Meaning, 19:11-22

B. The Return to Kadesh, 20:1-21

1. The Death of Miriam, 20:1

2. The Discontent of the People, 20:2-13

*Complain about water
 Rock says n... something secure, brings on foundation.
 - (1) struck rock - wonder power manifested.
 - (2) "shall we bring forth a rock" - doubt*

3. The Delegation to Edom, 20:14-21

Moses negotiation to cross Edom - returned

III. Reorganization at the Jordan River, 20:22, 36:13

A. The Advance to Moab, 20:22 - 21:35

1. Detour Difficulties, 20:22 - 21:20

a. The Death of Aaron, 20:22-29

b. The Discontent of the People, 21:1-20

(1) Victory over the Canaanites, 21:1-3

(2) The Brazen Serpent, 21:4-9

th. 3 - look to Christ same way as those that were bitten. Lifted up - all who looked at Faith were healed. Said viper - never had time to kill.

(3) The Joyful Journey, 21:10-20

1st song they sing in 40 song years.

Special Note: Note the beautiful spiritual sequence:
1) Redemption (8,9) cf. John 3:14,15); Water, speaking of the Spirit given (v. 16, cf. John 7:37-39; and resultant joy (vs. 17, 18, cf. Romans 14:17).

2. Defeat of Enemies, 21:21-35

obeyed of the King of Bashan

B. The Arrival in Moab, Chs. 22-36

1. The Prophecies of Balaam, Chs. 22-25 (Balaam: A Hireling Prophet)

Balaam (Glutton or the swallow-down)

Balaam is asked to curse God's people

1) the way of Balaam (II Pet. 2:15)
love of money

2. error of Balaam (Jude 14)
- relied strictly on Balaam

3. doctrine of Balaam (Rev. 2:14)
false teaching

↓
sexual promiscuity -
unrealized New's fellowship of God
Eph. 5:5-7

- a. Balaam's four prophecies concerning Israel, Chs. 22-24

1) -
2) -
3) -
4) - cursing → Blessing.

- b. Balaam's diabolical advice, Ch. 25

Sin & Per
→ Compromise ← mixed marriage

2. The Plans for the Present, Chs. 26-32

- a. Numeration of the People, Ch. 26

prep. of new gen. for Canaan
- Second census
wt 10⁶ 820 → starts out w/ these
Rev 8:27-30

- b. Legislation concerning inheritance, Ch. 27:1-11

women → real survivors of inheritance (and take them up).

- X-icity chief liberator → "love women & X-love church."

- c. Installation of Joshua, 27:12-23

1 cor. 15:58 - workers change but program goes on. [Don't get berched].

- d. Instruction concerning Feastal Offerings, Chs. 28-30

Purpose - guard against abuses
→ worship

- (1) The Lord's Portion, 28:1 - 29:11

possessions -

time -

- (2) The Prominence of the Feast of Tabernacles, 29:12-40

culmination of ...

7 - completion of God's program

8 - symbolic of Kingdom - rest

Tolerant God

76

(3) The Laws Regulating Vows, Ch. 30

All vows must be kept.

e. Retribution for the Midianites, Ch. 31

Slaughter of Midian

f. Petition of Reuben and Gad, Ch. 32

— Reuben & Gad in Gilead
we need ~~our~~ your support to conquer the land.
Didn't enter the land.

3. The Panorama of the Past, 33:1-49 (A summary of the Journey from Egypt)

log of all the camping places

4. The Program for the Future, 33:50 - 36:13

a. Dispossession of the Canaanites, 33:50-56 Idolaters and every trace of their idolatry were to be rooted out. Note the reason in vs. 55 (cf. Joshua 23:13).

b. Division of the Land, Ch. 34

Subdivide by tribe — limited by limit of conquest

c. Delegation of Cities, Ch. 35

(1) The Levitical Cities, 35:1-8

43 preachers throughout the land

(2) The Cities of Refuge, 35:9-34 (cf. Joshua 20)

6 cities 3 on each side
protect man guilty of manslaughter

d. Defense of Tribal Possessions, Ch. 36
(The Laws of female inheritance)

Women: number of Israel

[missionary acting → don't work - diamonds formed
only under pressure then chisel]

Concluding Thoughts on Numbers:

- 1) 11 day journey by foot change 30 yrs. unbelief.
 a hard, difficult ~~resistance~~
 b school to train
 c God never gave.
 d would have been so much easier if they'd believed

- 2) ~~Attitude~~ Attitude is all important.

- a) to words opportunities ~~rather~~ attitudes towards God
 1. unworship & lack of faith in God to complete his work: goodness
 2. Fear: not confidence in God ability.

- 3) "What a God" is revealed in the book of Numbers

- a) God can't be defeated
- b) methods are perfect & worthy
- c) God's provisions are sufficient.

THE BOOK OF DEUTERONOMY
(The Book of Review)

Introduction:

Within the book of Deuteronomy we complete our study of the "five books of Moses," otherwise known as the Pentateuch. The book of Deuteronomy deserves to be better known. As literature it ranks with Genesis, Job, Psalms and Isaiah, as the major five of the Old Testament. It contains three great orations by Moses; who is now an elder statesman. Jesus quoted three times from this book in meeting Satanic temptation.

The book is essentially a review of the past after forty years of wandering, with current application to anticipated conquest of Canaan. Baxter refers to it as a book of Transition:

- 1) Transition to a new generation (old generation had died off)
- 2) Transition to a new possession (Canaan)
- 3) Transition to a new revelation (God's love)
- 4) Transition to a new experience (houses and corn instead of tents and manna)

A. The Title

The Hebrew title of this book means, "these are the words." Our present title is taken from the LXX. It is the combination of two Greek words deuteros which means second, and nomos which means law. Hence, Deuteronomy literally means Second Law.

The book reviews the law that had been formerly given and does not really repeat the law, but interprets it in light of changed situation since the forty years of wandering. It rehearses and amends the law under the new circumstances and with a new purpose in mind (namely to prepare the new generation for the conquest of Canaan). It was also given in a new literary form which consisted of a series of addresses delivered by Moses to the people. Prior to this, God had spoken to Moses, now Moses speaks to the people.

B. The Theme

The Motive for Obedience is Love for God. Love for God is pretty much a foreign concept prior to the book of Deuteronomy. In this book this word "love" is found twenty-two times, while the word "obey" is found but ten times. Obedience motivated by love is a key factor in Christian living. Jesus said, "If you love me, keep my commandments (John 14:15).

C. Striking Features

1. This book contains the greatest doctrinal statement in the Old Testament (Deut. 6:4).
2. This book contains the first mention of the coming great tribulation (Deut. 4:29-31).
3. This book contains the great promise of a coming prophet like unto Moses (Deut. 18:15-18).
4. This book contains a promise of Palestine to Israel (Deut. 34:5-8).
5. This book contains an account of the lonely and strange death of Moses (Deut. 34).

D. The Outline

1. Moses' First Discourse (Historical), Chs. 1-4
2. Moses' Second Discourse (Legal), Chs. 5-26
3. Moses' Third Discourse (Prophetic), Chs. 27-30
4. Moses' Last Days (A Historical Appendices), Chs. 31-34

Content

I. Moses' First Discourse (Historical), Chs. 1-4

A. The Introduction, 1:1-5

Emphasis past history → look how gracious God has been w/ you → cause to obey

knowing God's dealing → gratitude → love → obeying God for God

[40 yrs. plans on east side of Jordan]

B. The Itinerary, 1:6 - 3:29

chief experience after first year
[35 yrs. of wandering very little time]
how God led them Jordan River

C. The Interpretation, 4:1-40

*pleads for devotion & loyalty -
 warns of consequences if disobeyed.*

- D. The Interval, 4:41-49 (paratitical section)
 cities of refuge 3 on west 3 on east bank of
 Jordan.
 Summary of 1st Discourse

II. Moses' Second Discourse (Legal), Chs. 5-26

- A. The Declaration, 5:1-21
 (The Ten Commandments Re-stated)
 After 40 yrs. experience in wilderness
 doesn't alter truth.

- B. The Discourse, 5:22 - 11:32
 Based on first commandment - love God - / all

1. Exposition of the Decalogue, 5:22 - 6:25
 value of God's laws
 people's response to obey & teach children.
Shema Deut 6:4
2. Instructions regarding the Canaanitish Nations, Ch. 7
 exterminate to Canaanites (no favor)
 "they'll turn your hearts away from me vs. 4
 "relation of God: out of love" vs. 7
3. Warnings to Obedience, Chs. 8-10
 - a. God's purpose in the wilderness chastisements, Ch. 8

b. Why God gave Canaan to Israel, 9:1 - 10:11

*Because of their wickedness He gave it to the land.
To show his love.*

c. God's requirements of Israel, 10:12 - 11:32

1. *You fear and obey the Lord.*

C. The Regulations, Chs. 12-26 *their laws.*
(Rules for conduct in Canaan) *Such as L.B. laws.*

1. Regulations for their religious life, 12:1 - 16:17

*(Don't tolerate) No false gods / example.
" " prophets*

2. Regulations for their Civic Life, 16:18 - 20:20

*pilgrimages, food, etc. --- King - had to be
one of them could not write, army, or wives,
or silver or gold, horses Had to read or write.*

3. Regulations for their Personal Life, Chs. 21-26

welfare, warfare laws.

III. Moses' Third Discourse (Prophetic), Chs. 27-30

A. Concerning the People's Conduct, Ch. 27

B. Concerning the Palestinian Covenant, Chs. 28-30

1. The Preface, Chs. 28 & 29

2. The Particulars, Ch. 30

IV. Moses' Last Days (A Historical Appendices), Chs. 31-34

A. His Parting Charge, 31:1-13

B. His Prophetic Discourse, 31:14-30

C. His Parting Canticle, 32:1-47

D. His Parting Command, 32:48-52

E. His Parting Blessing, Ch. 33F. His Private Burial, Ch. 34

either added later
or was prophetic
Pizziah → "Summit"

march to death 1-3 vs vision → see all land. state ent vs. 5 Burial → He (God)	vs. 10 <u>free to free</u> no greater prophet.
--	---

Concluding Remarks:

mysterious death : possibility of being one of
2 witnesses

[Moses could lead them from Egypt to Canaan -
great as he was couldn't get them into the land

Why? he sin → Moses = law

can't get you into land - Joshua brought them
in (Jesus → Savior)

law's expression of love → obedience

Know God

→ love God

→ obey God

INTRODUCTION TO THE HISTORICAL BOOKS

The Pentateuch saw the Nation of Israel formed and led up to the land of Canaan. Now the next twelve books describe Israel's settlement in the land.

The Historical Books include: Joshua, Judges, Ruth, I, II Samuel, I, II Kings, I, II Chronicles, Ezra, Nehemiah, and Esther. Joshua, Judges, Ruth and the two books of Samuel lead up to the establishment of the Hebrew monarchy; Kings and Chronicles carry the story (in parallel accounts) up to the captivity; Ezra and Nehemiah tell the story of the return; Esther falls in the Persian period.

These books are more than mere history. Whether they record the experiences of individuals or of the nation, God's dealings with them constitute the subject. The material in these books seems especially selected in order to emphasize Israel's redemption from the bondage of Egypt, their calling and election as God's chosen people, and their function as the recipients of His oracles (Rom. 3:2). Reigns of kings are assessed according to their obedience to Jehovah. Space is allotted to record the deeds and characters of the great national heroes -- Joshua, Samuel, David, Solomon, and others. Room is found to include also the words of otherwise unknown persons like Micarah, the son of Imlah, and the stories of the humble women who ministered to Elijah and Elisha.

These books relate the wonderful acts of God (cf. the Prophetical Books reveal the words of God) in putting down the mighty and exalting the humble. They reveal His holiness, longsuffering, compassion, and pardon. They grant us an insight into the working out of God's great redemptive purpose in history, and shows how the way was prepared for the coming of His Son.

The New Testament cites these books as revealing God's character in His deeds, promises, and redemptive purpose in Christ. Old Testament history was ever treated as fully authentic by Christ. He never cast doubt either upon its main outlines or its minutest details. Even radical critics admit that He believed in its historical truthfulness and complete reliability. Certainly we may unhesitatingly do the same.



JOSHUA
(The Book of Possession)

Introduction:

This book is actually the account of a military campaign. The Pentateuch leads up to Canaan and the book of Joshua leads into Canaan. The next twelve books (Historical Books) describe Israel's settlement in the land. Thus Joshua is a connecting link between the Pentateuch and the historical books. It follows up the history after Deuteronomy somewhat as the book of Acts follows on the Gospels. The book shows how a faith that results in obedience and loyalty meets with success.

There is a marvelous parallel between Joshua and Ephesians. Just as Israel possessed the earthly inheritance given in Abraham, Christians are to possess the heavenly inheritance given in Christ.

- 1) Each book sets forth the pre-destined inheritance of a chosen people.
- 2) Each inheritance is opened up by a Divinely ordained leader.
- 3) In each book the inheritance is presented as a gift of God to be received by faith.
- 4) In each book a striking Divine revelation is given (Joshua 4:24 cf. Eph. 3:8-10).
- 5) In each book the inheritance is described as a scene of conflict.

A. Title
"Joshua" means, "Jehovah is salvation." Its New Testament counterpart is Jesus. The book is named for its chief character and probably its author.

B. Chief Character:

1. Born a slave in Egypt of the tribe of Ephraim.
2. Some of his ancestors were cattle thieves (I Chron. 7:20-22).
3. He was forty years of age at the time of the Exodus, and eighty years old when commissioned to lead Israel.
4. Prior to his commissioning, he was the personal attendant of Moses.

5. He died at 110 years of age -- respected by all Israel. Joshua is one of the more noble characters found on the pages of the Bible. He was a man of courage and prayer, faith, leadership, enthusiasm and steadfastness. "He is a type of Christ in name and work," (McGee).

C. Spiritual Application

Historically this book records the entrance of Israel into the land. It tells how this entrance was effected by the power of God; the conflicts that arose when Israel came into the land; the partial conquest and division of the land among the tribes.

However, this book is also rich in spiritual application. Viewed in this fashion, one can see examples of the Christian position, experience and conflict. Some of the leading types are:

1. JOSHUA - Christ whose earthly name (Jesus) was the same. Joshua was the first in Sacred history to bear that name.
2. ISRAEL - The Church: God's heavenly people
3. CANAAN - Does not represent heaven as some have imagined! Israel had to fight her way through Canaan. She entered the land without battle; but once in the land, her battles really began. This hardly reminds one of heaven! Also, the possibility always existed for Israel to be driven out of Canaan. I trust this is not true of heaven. Rather Canaan reminds us more of our heavenly position in Christ Jesus. As a believer I am called upon to possess all that is positionally mine in Christ. Or to state it another way, Canaan is the sphere of our spiritual blessings given us in Christ (Eph. 1:3). As a believer I am called upon to possess and enjoy these blessings.
4. JORDAN - The Jordan River has always been thought to symbolically represent death. But not the death of the Christian as indicated by the famous hymn, "I'll never cross Jordan alone." Rather it represents the death of Christ. As Israel was brought into Canaan by crossing the Jordan, the believer is brought into his inheritance (Canaan) by the death, burial and resurrection of Christ. I am to make an identification by faith with Christ's death and

resurrection, and thereby enter into the enjoyment of my spiritual Canaan (Rom. 6:1-14).

5. ENEMIES - Israel's enemies were the various pagan peoples she encountered in the conquest of her Canaan inheritance. As a Christian I too encounter enemies in the process of possessing my inheritance but they are spiritual forces (Eph. 6:12).

D. Theme: The Victory of Faith (taking God at His word).

The exploits of Israel under Joshua proclaim the great New Testament truth of I John 5:4. Israel conquered not by cunning but by faith. We are clearly told that it was "By faith the walls of Jericho fell down..." (Heb. 11:30). Simply walking around Jericho would never have caused its walls to tumble. The walking was simply an expression and evidence of Israel's faith. Israel believed God and therefore obeyed God. This is likewise true of us!

Thus as Exodus was the way out of slavery, Joshua is the way into the promised inheritance. Likewise salvation (redemption) is always out of something bad into something good!

Commentary: Josh. 1:3 (key) → Eph. 1:3 (we're rich)

I. Securing the Land, Chs. 1-12

How they conquered (military record)

A. The Entrance, Chs. 1-5

1. The Preparation, Chs. 1,2

Death binds the work → work not essential to get his work done.

a. The Leader Installed, Ch. 1

Believe God → obey God.
vs. 5-7. Law His guide [by the word of God]

b. The Land Spied Out, Ch. 2

Great example of Faith: Rahab → God saved her.
Power of Gospel to save the ungodly

evidence of Faith
evidence of lack of Faith
Hiding the spies
Sending them off
Lying to King

Heb. 11:31
Jas. 2:35
Human evidence
vs. 14 → real faith evidence of fruit.

2. The Passage, Ch. 3

Jordan divided people from inheritance.

make Christian. provide spiritual resources
10 vs. → strength Israel's faith

G.P. Rom. 6:14 [5:1 → their hearts melted
3:15 flood stage (150 ft wide x 12 ft deep.)
Arce led the way / rolled up Israel's nation to

3. The Performances, Chs. 4, 5

Adam → J.C. rolls back sin to
o.t. Adam.

a. The Commemoration, Ch. 4

— 12 stones → pillars
stack of stones

totally yielded. The Consecration, Ch. 5

— circumcised — ask of Father (incompetent)
vs. 12: now you eat — indicate of where you eat

B. The Conquests, Chs. 6-12

1. The Conflicts Stated, Chs. 6-11

a. The Central Campaign, Chs. 6, 9

Victory over the ~~world~~
1) Capture of Jericho, Ch. 6

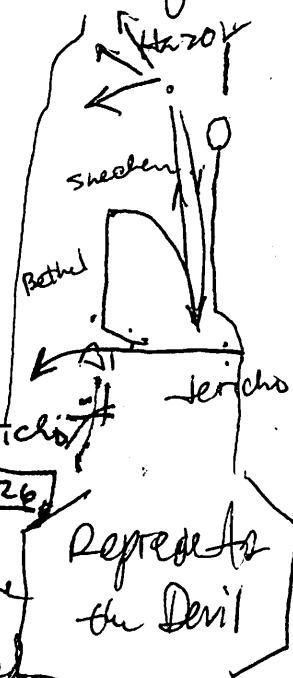
~~Jericho~~

2) Capture of Ai, Ch. 8

— look what "we" have done to Jericho
— Didn't inquire the Lord.

3) Contract with Gibeonites, Ch. 9

No peace treaties w/ anyone
Gibeonites — looked like they were old aged
people from another country.
14 vs. doesn't consult God



[World]

[The flesh]

b. Southern Campaign, Ch. 10

c. Northern Campaign, Ch. 11

Northern confederacy
 - from a literally destroyed; conquers them

2. The Chieftains Summarized, Ch. 12

The conquests in Transjordan and Canaan are reviewed with a roster of the pagan kings that were conquered. *31 kings killed*

II. Settling in the Land, Chs. 13-24

Conquest (1-12) is only the first step. The land must now be settled. Portions are assigned to each tribe.

A. The Definition of Boundaries, Chs. 13-21

could have had allotted but had to go into the land and map up by tribe.

levitical cities 48 cities

- Kedesh / Shechem
 - Shechem / Ramoth
 - Hebron / Bazar

B. The Disturbance by 2 1/2 Tribes, Ch. 22

misunderstanding of monolatry
 those on the west side thought that they were serving another God -

but it was a monument of national unity → with east side; west side

X: only army that shows its wounded.

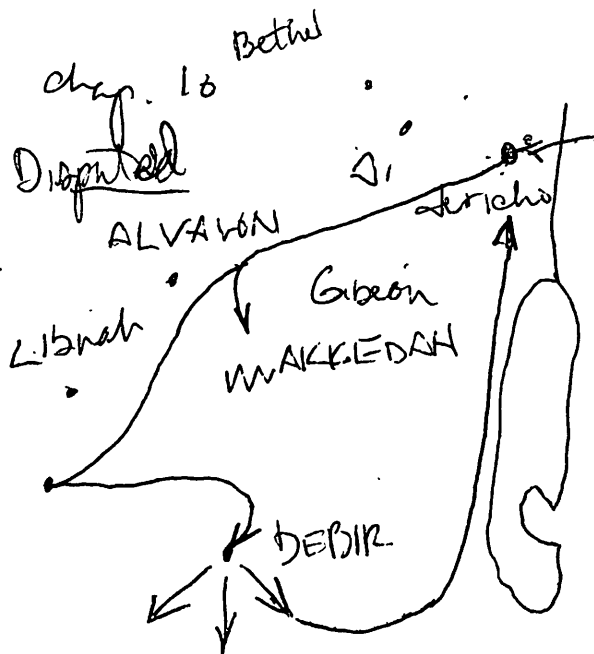
→ b. Southern Campaign.

~~Joshua's long day~~ - Disputed

- unique day

- How big is your God?

v. 24 feet on blocks



JUDGES (The Book of Apostasy)

Introduction:

This contains snatches of Hebrew history from the days of Joshua until Israel's first king, (about 350 yrs). As the book of Joshua closes, Israel was at least partially established in the land of promise. The tribes had settled in the districts assigned them. However, the Lord had said to Joshua, "There remaineth yet very much land to be possessed" (Joshua 13:1). Hence, unconquered Canaanites surrounded Israel's borders and even separated the central tribes from the northern and southern groups. Rather than finish the job that God had given them to do, they rested on their laurels. The book of Judges records the consequence of such half-hearted obedience. God's people began to assimilate the pagan cultures, languages and religions of their unconquered neighbors. The once verile people became an important loose confederacy around the central shrine at Shiloh. Thus they were easy prey to invaders.

It is a dark page indeed in the annals of Hebrew history. Unger refers to it as, "The monotony and misery of sin." J. Sidlow Baxter comments: "Would that we might erase from the tablets of Israel's history the many dark doings and sad happenings which make up the bulk of this seventh book of the canon. But alas, the sin of Israel is written with a pen of iron and with the point of a diamond." The book begins with compromise and ends in Anarchy and Confusion.

A. Title

"Judges" characterizes the period of Hebrew history characterized by the rule of Judges. These were generally men God raised up in times of enslavement to deliver His people. Following the deliverance, these popular heroes were looked upon with respect and assumed leadership roles among the people.

B. Author

The author of this book cannot be known with certainty. The book seems to have been written during the period of the monarchy because of the closing statement in the book: "In those days there was no king in Israel" (Judges 21:25). Jewish tradition attributes the book to Samuel, and indeed he seems to fit the circumstances.

C. Theme: Failure Through Compromise

In Joshua we saw the victory of faith, but in Judges one finds the failure of unbelief. Because they did

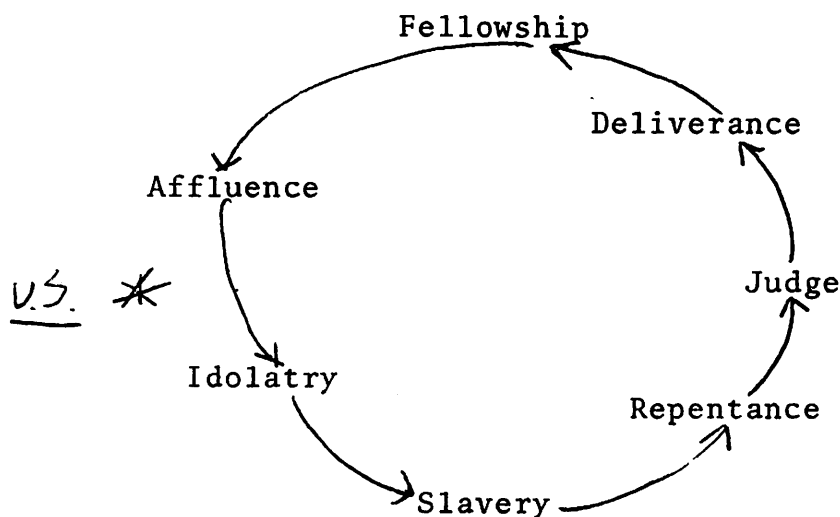
not really believe God, Israel did not fully obey God's command to exterminate the Canaanites. Rather they compromised and tried to live with them. Slowly they took on their idolatrous and vile practices.

D. Joshua and Judges Compared

<u>JOSHUA</u>	<u>JUDGES</u>
1. Victory-----	Defeat
2. Freedom-----	Servitude
3. Faith-----	Unbelief
4. Progress-----	Decline
5. Spiritual Vision--	Earthly Involvement
6. Allegiance (to God)-----	Apostasy (From God)
7. Joy-----	Sorrow
8. Strength-----	Weakness
9. Unity-----	Anarchy
10. Sin Judged-----	Sin Tolerated

E. God's Philosophy of History

One can discern a cycle of history running thru the book of Judges. As the book commences, Israel is in fellowship with God. This fellowship results in affluence which, in turn, leads to idolatry. This prompts God to chasten Israel by allowing an enemy to bring them into bondage. In their slavery and suffering Israel cries out to God in genuine repentance. Whereupon God raises up a judge by which He delivers His people from oppression. Israel is then back in fellowship with God and the whole cycle begins again.



cycle runs 7 times thru Judges

This wheel rolls seven times thru the book of Judges. It seems that Israel never learned from previous experiences, but kept repeating the mistakes of the past. The words of Hegel are all too true:

"But what experience and history teach is this -- that peoples and governments never have learned anything from history, or acted on principles deduced from it."

F. Outline

- I. Apostasy Commenced, 1:1 - 3:4
 - II. Apostasy Contested, 3:5 - 16:31
 - III. Apostasy Characterized, Chs. 17-21
- 7 cycles

Commentary:

I. Apostasy Commenced, 1:1 - 3:4

A. The Sin of Compromise, Ch. 1

~~Joshua~~ Judah to revive offensive → gets Simeon to do it → Benjamin doesn't war.....
 3 incomplete conquests
 can't compromise w/ sin!!

B. The Story of Corruption, 2:1 - 3:4

Synopsis & History 2:11 → served Beals
 vs. 14 → slavery vs. 16 → sends a judge → dies/people go back to idolatry
 Availability of order → ability

II. Apostasy Contested, 3:5 - 16:31

A. First Oppression, 3:5-11

Danial → King of Mesopotamia → 18 yrs. slavery
 [Caleb's younger brother] Shamgar → peace 40 yrs

B. Second Oppression, 3:12-31

- Eglon King of Moab → 18 yrs slavery
 Shamgar → Ehud → peace 80 yrs
 [lefty] → 2nd judge
 [struck 600 Philistines w/ ox goad]

3 types of judges
 1. Warrior Judges - lead army (except Deborah)
 2. Priest Judges - Levi (sam.)
 3. Prophet Judges - Samuel (sam.)
 God can use anything - best

when people get away from God
Jungle Time!!

94

C. Third Oppression, Chs. 4,5

Heb. "word" } Isbin King & Caanan → 20 yrs oppress.
(Propitius) } Deborah → peace 40 yrs.
(Judge) } (Barak-general)

D. Fourth Oppression, 6:1 - 8:32

Midianites → 7 yrs.
Gideon → 40 years
[concord]

FLEECE
Sign: (1) Gideon's case → sign of
lack of faith
(2) Don't devote to God

E. Fifth Oppression, 8:33 - 10:5

Abimelech
Civil war → 45 yrs
(1) Tola → [Judged Israel] 23 yrs
(2) Jair → 22 yrs
[30 sons, 30 daughters, 30 cities]

F. Sixth Oppression, 10:6 - 12:15

Philistine & Ammonites → 18 yrs
- Jephthah [Said to be a woman - daughter to God] → 6 yrs
- Ibzan [30 sons - 30 daughters] → 7 yrs
- Elon [nothing] → 10 yrs
- Abdon [40 sons - 30 grand sons 70 daughters] → 8 yrs
} 31 yrs

G. The Seventh Oppression, Chs. 13-16

Philistines → 40 yrs
Samson [Nazirite] → never accomplished
[Judged 20 yrs.]
Samaritan
were at death for Christ
stretched, and here love resurrected
dead

III. Apostasy Characterized, Chs. 17-21

(Chronicle of Crime -- A supplement to illustrate the depth of depravity of this period).

A. Apostasy in the Individual, 17:1-6

Micah → stole money from mother → makes idols w money
Benjamin in house

B. Apostasy in the Priesthood, 17:7-13

establish new priesthood
→ moved into religion

C. Apostasy in the Nation, Chs. 18-21

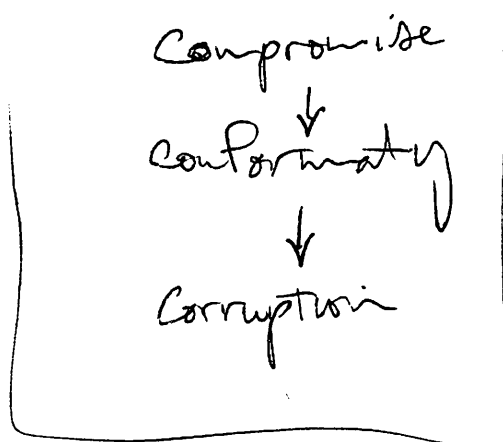
- Dan moving north (could get territory) run to Micah rob idols
→ whole tribe goes into idolatry [1st to go into exile; not mentioned
in Rev (?)]
- Tribe of Benjamin don't
| Levite's concubine | abused totally & destroyed
| old man's daughter |
- 600 men no women -
destroyed Ishbosheth - Gilead got 400 women
for the women
(Levites?)

Concluding Thoughts:

Man's failure will not frustrate the will of
(Purpose) God

Out of Harmony w/ God - not right w/ society
either.

All Began with Compromise



RUTH
(The Book of Redemption's Romance)

Introduction:

This little book is in reality a love story and yet it is absolutely unique in that the word "love" is never used. It not only contains the beautiful story of the love between a man and a woman, but also, even more remarkable, the account of a deep love between a young wife and her mother-in-law.

After reading the book of Judges, one gets the all too well founded conviction that the condition of the people was one of total deterioration. But suddenly the Holy Spirit records a lovely story which took place, "...in the days when the judges ruled." We must concur with J. Sidlow Baxter:

"Truly the story is a silver star in the inky sky, A glorious rose blooming amid desert aridness, a pure gem flashing amid foul debris, a breath of fragrance amid surrounding sterility."

A. Title

This book gains its title from the name of its main character, Ruth. She was a young Moabitish widow who gained the honor of being in the family tree of Jesus Christ. This is one of two books in the Bible which bears the name of a woman. Ruth is a Gentile who came to live among the Hebrew people and married a Jewish husband in the royal line of David. Esther, on the other hand, was a Jewish girl who lived among the Gentiles and married a Gentile who sat on the throne of a great Gentile empire.

B. Author

The exact authorship is unknown. For many years scholars both Jewish and Christian have contended that it was written by Samuel.

C. Theme: The Romance of Redemption

This little book beautifully sets forth the romantic aspect of redemption. Boaz redeemed Ruth not because of legal obligation, but because he loved her. Likewise God redeemed you and me not out of cold legal obligation, but because He loved us! "But God commendeth His love toward us in that while we were yet sinners Christ died for us" (Romans 5:8). Redemption is not some cold legal business, but it is a romance!

D. Striking Features

1. This is obviously a love story, but the word "love" is never actually used.
2. This book provides the only concrete example of the law of the Kinsman Redeemer.
3. This is the only instance where an entire book is devoted to a woman.
4. This book links the tribe of Judah to King David. The geneology at the close (4:18-22) fills in a valuable gap in the ancestry of David during the period of the judges.

E. Outline

- I. The Decision of Faith, Ch. 1
- II. The Provision of Faith, Ch. 2
- III. The Intention of Faith, Ch. 3
- IV. The Compensation of Faith, Ch. 4

Contents

ANALOGY BETWEEN PRODIGAL SON AND THE FAMILY

I. The Decision of Faith, Ch. 1A. The Suffering, 1:1-5

FAMINE IN ISRAEL \Rightarrow REFUGY TO MOAB (EAST-CENTRAL PALESTINE)
 GOD IS MY KING = ELIMILECH MAHLON = SICKLY
 SWEETNESS CHILION = PUNY
 MERRY - SON SINE \Rightarrow NAOMI
 BETHLEHEM - JUDAH = HOUSE OF BREAD & PRAISE ~~ORPHAN~~ ORPHAN - DEER
 MOAB = GOD'S GARBAGE CAN

B. The Choice, 1:6-18

CHRISTIAN CAN SIN \Rightarrow BUT NOT HABITUALLY OR CASUALLY
 WON'T BE HAPPY IF YOU REALLY DO THEN YOU'RE A BIG AND NOT A SON.
 ORPHAN KISSED BUT RUTH CLUNG.

C. The Complaint, 1:19-22

MARA - BITTER
 GODLY JUDGEMENT

II. The Provision of Faith, Ch. 2A. The Determination, 2:1,2

- TO FIELD OF BOAZ
 RUTH IS GOING TO GLEANING

B. The Labor, 2:3-7

[BOAZ - IN HIM IS STRENGTH.]
KINSMAN-REDEEMER

C. The Assistance, 2:8-23

SPECIAL TREATMENT
vs. 12: genuine seeking God.
Real Faith Sinner

[Why did Boaz do this for her?
- Cause he loved her
Romance of Redemption

III. The Intention of Faith, Ch. 3

END OF HARVEST
THRESHING FLOOR
NAOMI - MATCHMAKER

- Goal - Kinsman Redeemer
- ① Near Kinsman
 - ② willing to perform office of Redeemer
 - ③ Shook to "
 - ④ Had to be free
 - ⑤ had to have price of redemption

wt. 11:28
- ACTIONS TO SHOW ACCEPTANCE OF BOAZ' ADVANCES

BOAZ STANDS UP TO STATEMENT

IV. The Compensation of Faith, Ch. 4A. The Redemption, 4:1-8

THE GATE

TURN ASIDE FRIEND → "THE LAVI"

B. The Marriage, 4:9-13C. The Rejoicing, 4:14-17D. The Record, 4:18-22

Concluding Thoughts

OPENS w/ A FAMINE CLOSES VI/ "HAPPILY EVER AFTER"

HEART OF REDEMPTION AS LOVE

ROM. 5:8

NATURE LOVE IS FAITHFUL

FIRST SAMUEL (The book of Kingdom Transition)

Introduction:

This first Book of Samuel leads what has been called the three "double books" of the Old Testament (i.e. I & II Samuel, I & II Kings, and I & II Chronicles). These three double books (six all total) form a complete section. They record the rise, establishment, expansion, and fall of the Hebrew Monarchy.

In First Samuel we will see Israel change from a theocracy (Rule of God) to a Monarchy (Rule of One man). The Warrior-Judges have passed (cf. Book of Judges), and a Priest-Judge has come, (Eli) to be followed by a Prophet-Judge (Samuel). With Samuel the period of the Judges ends, and the Order of the Prophets begins (cf. Acts 3:24, 13:20). Until this period of time the priest had been prominent in Israel, but from now on the prophet is distinguished. By the Priest the people drew nigh to God, and by the Prophet God drew nigh to the people.

The material in First Samuel is largely biographical, and many feel that for sheer interest, this book is unsurpassed. I Samuel records the biographies of three very colorful personalities -- Samuel, Saul and David. The book covers a period of 120 years from the birth of Samuel to the death of Saul.

A. Title

The title, "Samuel" does not mean that Samuel actually wrote the book, but simply that his story occurs first and is so prominent. Samuel was the last of the judges and first of the prophets, though not a descendant of Levi, he nevertheless functioned as a priest. Though not a king, he most certainly was a king-maker.

The books we now know as I and II Samuel were originally one book in the Hebrew Bible. For ease of handling, they were divided into two books by the translators of the LXX.

B. Author

The human instrument God used to write this book cannot be known with certainty. I Chron. 29:29 seems to suggest that the books of I and II Samuel are a compilation of earlier historical records. The verse identifies three men: Samuel, Gad and Nathan. Jewish tradition attributes the first twenty-four chapters to Samuel, and the remainder to Nathan and Gad.

C. Theme: Transition from Theocracy to Monarchy.

The book records the change of government from a theocracy (rule of God) to a monarchy (rule of one man). It provides the historical reasons for the beginnings of the Hebrew kingdom.

D. Outline

I. Rule of Samuel, Chs. 1-7

II. Reign of Saul, Chs. 8-31

Contents

I. The Rule of Samuel, Chs. 1-7

A. The Preparation, 1:1 - 7:1

1. The Passionate Desire, 1:1-23

*Anna's prayer polygamous marriage
Eli watching mouth → thought she was drunk
vs. 15: definitively prayer*

2. The Promised Dedication, 1:24 - 2:11

*Nazirite
Samuel taken to temple
→ 1st mention of word possibly translated as messiah (anointed)*

3. The Priestly Degradation, 2:12-36

(Eli and his sons contrasted with Samuel)

*"Did not know the Lord."
17 "Despised words offering"*

4. The Paramount Distinction, Ch. 3

(Call of Samuel to Prophetic Office)

Word of the Lord rare →

NEW OFFICE → IN SAMUEL

*ELI →
[PRIEST - REP. PEOPLE BEFORE GOD]
PROPHET - "GOD" "PEOPLE"*

5. The Predicted Disaster, 4:1 - 7:1

a. The Judgment of God, 4:1-22

*Word of the Lord to Battle vs. Philistines
took Ark & Covenant taken to battle (unconsulted by God) → taken in battle
Eli went for God &*

b. The Ark of God, 5:1 - 7:1

Dagon worship Ark → Ashdod, Ekron, ↓
 or ox cart to Beth-shemesh → Kirjath-jearim. SEND IT BACK for 20 yrs.

B. The Administration, 7:2-17

Begins with revival
 - victorious in battle
 Samuel prophet-judge
 Bethel - Gilgal - Mizpah

II. The Reign of Saul, Chs. 8-31 Hebrew 3-11A. His Rise, Chs. 8-12

1. The Clamor of the People, Ch. 8

people desire a King. - Samuel warns them [desire to be like everyone else]
 God gives permission → rejected God's theocracy

2. The Choice of Saul, Ch. 9

Saul went lookin' for his father's asses - the asses at Israel
 went looking for a King - they found him before he found his
 [Saul is wrong choice]

3. The Anointing by Samuel, Ch. 10

vs. 9 - new heart or another heart?
 → ruled heart ←

4. The Crowning of Saul, Ch. 11

- initial military victories
 - publically anointed as KING

5. The Resignation of Samuel, Ch. 12

- letter of Resignation →
 vs. 13: your choice
 vs. 19: people see their justice envelope

B. His Rejection, Chs. 13-15

Rejection of Saul

103

1. The Unauthorized Sacrifice, Ch. 13

vs. 3 takes credit for Saul's work

WAIT FOR SAUL TO OFFER CERTAIN SACRIFICES
doesn't wait -- offers excuses - not kept covenant words
others new own King

2. The Ill-advised Oath, Ch. 14

vs. 24 - no eating til I avenge my enemy -

Jonathan disobeys unconsciously → Saul would be killed
him → people to the rescue

3. The Partial Obedience, Ch. 15

20 years later. Wife put Amelittes (old sin nature)
doesn't [possibly later Saul killed by Amelittes]

C. His Enmity, Chs. 16-27

1. Enmity Aroused, 16:1 - 18:7

[instead of accepting God's word Saul will hunt David]

a. By the Rise of David, Ch. 16

① consulted Picks him according to his heart but doesn't mean
② comes into contact w/ Saul he was ugly evil spirit from God [permitted by God]
no music

b. By the Success of David, Ch. 17

vs. 37 - God will deliver me
Slew Goliath

may think you're inadequate
may be inadequate
but with God there's no question

2. Enmity Active, Chs. 18-27

(Various Clashes with David)

a. While David was a Courtier, Chs. 18, 19

(vs. 6-9, 12-13)

(1) David's Friendship with Jonathan, 18:1-9

Real love [not sexual] for each other

(2) Israel's Devotion for David, 18:10-16

(3) Michal's love for David, 18:17-30

(4) Saul's Jealousy of David, 19:1-24

*Jonathan tries to patch things up
Michael saved him
Fugitive*

b. While David was a Fugitive, Chs. 20-27
(wilderness experience -- B.D.D. Beside of the Desert Degree)(1) Jonathan's Faithfulness, Ch. 20
could be considered his rival to throne

(2) Errors of Distress, Ch. 21

goes North → gets food on Sabbath from the priests - gets the sword & Goliath's head to Achish king of Gath. Fakes madness (lack of faith - fears)

(3) Slaughter of the Priests, Ch. 22

*Robin Hood type (gets 400 men) the cause of Adullam
-- wipes out total priestly community vs. 19*

(4) Saul Closes in on David, Ch. 23

*David still fighting for God - saved the town of Keilah
Saul chases David
Character sketch of Saul → after David*

(5) David's Mercy at Engedi, Ch. 24

*wait for God's time - respect the office of the anointed
even though Saul's rejected*

(6) David and Nabal, Ch. 25

*Abigail intercedes → Nabal dies of owl nature
Abigail marries David
refuses protection payment*

(7) David's Mercy and Saul's Confession, Ch. 26

*Donner general of Saul
(gets spear and jug)*

(8) David escapes to Gath, Ch. 27

*lack of faith - goes to evening for refuge -
Back slide → fluctuates between faith & disbelief.
"Oh what a tangled web we weave when we practice to deceive."*

D. His End, Chs. 28-31

1. The Striking Difference, Chs. 28-30
(Between Saul and David)

a. Saul Failing, Ch. 28
(Saul and the Witch)

b. David Succeeding, Ch. 5:29, 30

(1) David Avoids the battle, Ch. 29

(2) David Avenges the destruction, Ch. 30

2. The Suicidal Death, Ch. 31
(Death of Saul and Jonathan)

Concluding Thoughts:

Verdun

SECOND SAMUEL
(The book of David's Reign)

Introduction:

This book is all about David. In First Samuel we saw David rising while Saul was reigning; but in Second Samuel, David is reigning. In II Samuel David is annointed king and the book closes just before David's death when he is "old and stricken in years." The book therefore covers a period of some 40 years (5:4,5). In that time David encounters a lot of triumphs and a lot of troubles. The Parallel history of this period is found in I Chronicles 11-29.

- A. Title: See notes on I Samuel.
- B. Author: See notes on I Samuel.
- C. Theme: Success is Turned to Failure by Sin.

In the early chapters of this book we view the marvelous success of king David. However, in the latter portion we see his tragic failure with its encumbant trials and bitter experiences. David's great sin (Ch. 11) marks the turning point of David's career.

D. Outline

- I. David's Reign Over Judah, Chs. 1-4
- II. David's Reign Over All Israel, Chs. 5-24

Contents:

- I. David's Reign Over Judah, Chs. 1-4
(A Period of 7 1/2 years)
 - A. David's Lamentation Over Saul's Death, Ch. 1

 - B. David's Coronation by Judah, 2:1-4

C. David's Conservation of the Kingdom, 2:5 - 4:12

1. Ish-bosheth crowned king in Israel, 2:5-11

*son of Saul not killed -
Abner took Ish-bosheth crowned him*

2. Civil War between Israel and Judah, 2:12 - 4:12

*North vs South (war with Gathmen)
Israel Judah*

- a. Joab and Abner, 2:12-32

*Joab - David's gen Abner - Gen of Israel
Abner kill Joab's pro - leads to Joab's anger*

- b. Abner and David, 3:1-21

- c. Joab, David and Abner, 3:22-29

- d. Ish-basheth and his Murders, Ch. 4

*murders kill Ish-bosheth; bring back head to David,
but David kills these guys*

II. David's Reign Over All Israel, Chs. 5-24
(A Period of 33 years)A. The Triumphs of the king, Chs. 5-10

1. The Throne Established, Chs. 5-7
(by Centralization)

*- Our worship must conform to His Lord.
Desire to get Ark to Jerusalem - on ox cart*

2. The Kingdom Extended, Chs. 8-10
(by Subjugation)

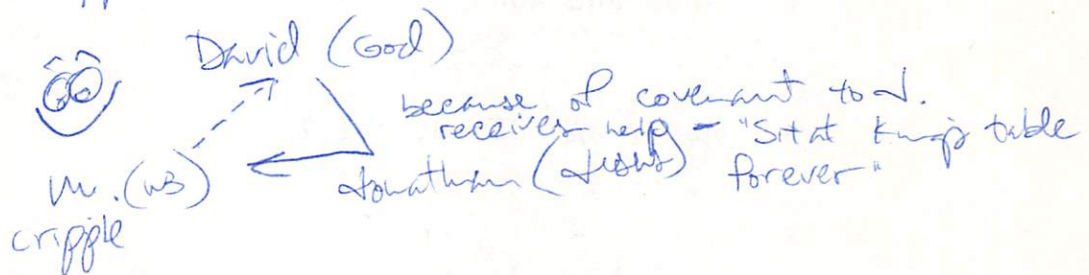
*House (prosperity) throne (right to rule) Kingdom (unconditional)
① Gen 3:15 messiah thru seed of women Irreversible
Gen 12: contract w/ Abraham
Gen 49: Jacob says messiah thru Judah
2 Sam 7: messiah thru David*

ch. 8 military victories

- extends dominion to its height.
- Even still doesn't completely fulfill promise to Abraham.

ch. 9

Mephibosheth - Son of Jonathan
cripple



Ch 10 vers Assyria

big D. doesn't go into battle

B. The Troubles of the King, Chs. 11-18CASE OF THE MISSING STABLE CURTAIN.

1. David's Sin, Ch. 11

(How are the mighty fallen)

What's working on a winning King -- resting on past Glories
at the height of his Glory

a. Against Bathsheba, 11:1-5

vs 2

Saw

vs 3

Saw

vs 4

Took her

Eve's Fall in

Genesis

"I am pregnant!"

- Great Sin: Killing of Uriah.

b. Against Uriah, 11:6-27

Uriah

- Brings him home

- Gets him drunk

- Has him murdered

"Evil in the

Sight of the Lord"

2. David's Sorrow, 12:1-13

→ (cf. Psalm 51) ←

Nathan's Story about a "poor shepherd & the rich shepherd"

"You are the man!"

Diff. Between David & Saul

David sin - rare but repeated

Saul sin - usual but made excuses

3. David's Suffering, 12:14 - 18:33

John 1:9 Philosophy

God will forgive

Does it necessarily cancel out consequences

a. The Beginning of Suffering 12:14-31

(Death of the Child)

Child born, sick, died

Died → cleans worship, etc

He's dead don't worry about it.

b. The Manifold Suffering, Chs. 13-18

Introductory Remarks:

- Raped w/ Tamar "God's not mocked"

- Absalom murders Amnon

- Absalom murder in battle

- David's wives violated in public

(1) The Lust of Amnon, 13:1-22

- Solomon splits the kingdom

Sex w/ Tamar

(2) The Crime of Absalom, 13:23 - 18:33

2 years wait - party
Absalom's servants kill Amnon

3 years of silence to David

Satan negotiates treaty -

undermines Father's authority

Reverts → David flees Jerusalem

Violates his wives.

1. The Reproof, 19:1-8

The reproof was from Joab, who rebukes David for all his crying and weeping over Absalom's death.

2. The Return, 19:9-20:32

David returns to Jerusalem.

God doesn't have to prove to anyone that he is God.

3. The Reconstruction, 20:3-21:22

A rebellion was led by Sheba of the tribe of Benjamin. Amasa - was Absalom's general. Joab killed him and put down Sheba's rebellion.

There was a 3 year famine.

D. The Revelation, chs. 22-24
(Closing years of David's Reign)

1. The Song of Soul, 22:1-23:7

(David's Great Prophetic Psalm - cf. Psalm 18)

verse 2 - The Lord is my rock, on who I can rest and depend on,

my horn = strength

my stronghold = defense.

Romans 8:3, 4

2. The Summary of the Soldiers, 23:8-39
(David's mighty men).

A list of the mighty men (and their deeds) who were loyal to David.

3. The Sin of the Sovereign, ch. 24.

(David numbers the people)

David is tempted by pride, so he orders a census among his troops. The sin was his motive - it was egotistical.

I Chron. 21:1 - Satan moved David to number the people.

Concluding Thoughts:

The book closes with David purchasing a threshing floor and he built an altar there. - The site of Solomon's temple.

Opens & closes in tears!

opens: crying over Saul's death

closes: crying over his (David's) sin.

He acknowledged his sin - a test of character.
Trouble turns to triumph.

FIRST KINGS
(The book of Kingdom Disruption)

Introduction:

I and II Kings were originally one book (cf. I & II Samuel). Together they catalogue the history of the undivided kingdom from David's death through Solomon's and Rehoboam's reigns and the divided kingdom, till the fall of the Northern Kingdom (Israel) in 722 B.C., and the captivity of the Kingdom of Judah in 586 B.C. Hence, the combined books of Kings narrate the height, division, decline and fall of the Hebrew kingdom.

Both glory and tragedy stretch before us in the books of the Kings. They begin with the death of David and end with the captivity of Judah. They record not only the building of the Temple, but also the burying of that glamorous structure.

Deeply embedded in these books the careful student can discern great spiritual truths and prophetic foreshadowings. For example:

- 1) The splendor of Solomon's kingdom reminds us of the greater splendor of Christ's future kingdom.
- 2) The visit of the Queen of Sheba reminds one of sinners seeking a relationship with Christ.
- 3) The sudden and dramatic translation of Elijah reminds us of future rapture of the Church.

A. Title:

The name "kings" was given because the book contains the history of Israel during the time she was governed by kings.

I and II Kings were originally one book. They were divided by the translators for the purpose of handling and reading.

B. Author:

There is a great deal of uncertainty as to the human instruments used by God to inspire this book. Jewish tradition attributes it to Jeremiah, and most certainly portions of the kings and the prophecy of Jeremiah are nearly identical, however, we cannot be certain by any means.

- C. Theme: The Disruption of the Kingdom, Through Disbelief and Dis-obedience.

The book records the tragic story of how the once noble Hebrew Kingdom was divided into two kingdoms.

- D. Important Dates:

1. Temple Started - 966 B.C.
2. Kingdom Split - 931 B.C.
3. Captivity of Israel - 722 B.C.
4. Captivity of Judah - 586 B.C.

- E. Outline:

- I. United Kingdom, 1:1 - 12:15
- II. Divided Kingdom, 12:16 - 22:53

Contents:

- I. United Kingdom, 1:1 - 12:15

- A. The Passing of David, 1:1 - 2:11

David is old and senile, and has lost touch with reality.
 Adanijah - David's oldest son, is trying to take over the throne.
 Joab is involved with trying to get the throne too.
 Nathan & Bathsheba get David to appoint Solomon as King.

- B. The Prosperity of Solomon, 2:12 - 10:29

Solomon's Kingdom was the most glorious - Luke 13:27

1. The First Steps, 2:12 - 3:28

(In securing his throne)

He puts down all of his enemies.

He appoints a whole new cabinet - he starts fresh.

He formed a marriage alliance with the Pharaoh

of Egypt - a violation of God's command.

His foreign wives brought in their gods so he worshipped them too.

2. The Fine Achievements, Chs. 4-10

- a. Home Policy, Chs. 4-8

he was a Botanist, zoologist, and a scientist.
 he wrote 105 songs and 3,000 proverbs.

- 1) Officials Organized, Ch. 4

He divided the country into areas which provide food for Solomon and his family.

Prophets = Messiah setting up His Kingdom

God gave him
 4 things

1. Wisdom
 2. Riches
 3. Honor
 4. great length of life
- unconditional
 conditional

2) Temple Built, Chs. 5-7

Double the size of the Tabernacle.
Built on Mount Moriah.
Took 7 years to build.

He had a blueprint - it was prefabricated.

3) Temple Dedicated, Ch. 8

b. Foreign Fame, Chs. 9 & 10

God's Promise and Warning

Splendor
worship - citizens
Navg. shipping

Visit of Queen of Sheba

Example of Old Testament evangelism
people coming in to enquire of
Yahweh

C. The Passing of Solomon, 11:1-43

a. Solomon's Unfaithfulness to God, 11:1-13

Wisdom alone is not enough (every 5 yrs. km. doubles).
700 wives turned his heart away [Cold Fool]

b. Solomon's Adversaries and Impending Division, 11:14-40

Rebellion → Jeroboam flees to Egypt.

c. Solomon's Decease, 11:41-43

40 years judgment

FIRST AND SECOND CHRONICLES (God's View of the Kingdom)

Introduction:

Having gone carefully through the books of Samuel and I Kings, we shall not give more than a brief survey of I and II Chronicles. Though Chronicles covers the same historical period as II Samuel, and the books of Kings, the writer's point of view is religious rather than historical. He selects those incidents that are significant from a religious, and particularly from a priestly point of view. Also, he obviously concentrates upon the Southern Kingdom. In more than one way, Chronicles may be said to bear a relationship to the earlier historical books akin to the relationship of the "spiritual" fourth Gospel (John) to the Synoptic Gospels. It looks at history from the temple. Thus Chronicles gives the Divine view of history.

Examples:

- 1) According to I Samuel 31:1-15, Saul's death was a suicide, but the Chronicles account informs us that it was really God who killed Saul (I Chron. 10:13,14).
- 2) II Samuel gives a rather full account of David's great sin, but the Chronicles don't even mention it.

A. Title:

I & II Chronicles were originally one book. The LXX translators divided them for utilitarian purposes. The Hebrew titles for these books was "Book of Days" or "Diaries." The LXX title was "Book of Omissions" because they were looked upon as supplementing the information contained in Samuel and Kings. Our present title dates from the time of Jerome in the 4th Century A.D.

B. Author:

Evidently this work is a compilation from many sources. There are twelve sources named in the text: I Chron. 9:1, 29:29, II Chron. 9:29, 12:15, 20:34, 24:27, 26:22, 32:32 and 33:19. Hence, there seems to have been a God inspired compiler rather than an author. This compiler collected and selected material with a specific end in view. The evidence indicates that he selected his material with great care. Jewish tradition names Ezra as that Divinely inspired compiler.

C. Theme: God's View of Hebrew History.

In Samuel and Kings the ^{palace} place and political events are emphasized. In Chronicles the temple and religious activities are emphasized. By way of example, very little is given of Saul's reign in Chronicles, rather David's reign is emphasized because from God's perspective that is what was important. Correspondingly, a mass of information is given concerning the temple's construction and worship. Much time is devoted to the great revivals that swept through the land. What is important to God is very different than what is important to man. We need to get God's perspective on things.

D. Kings and Chronicles Compared

- 1) Kings was written before the captivity while Chronicles was completed after the captivity.
- 2) Kings describes the reigns of both the kings of Israel and Judah, while Chronicles concentrates only on the kings of Judah.
- 3) Kings provides a human political perspective, while Chronicles presents a religious perspective.
- 4) Chronicles clearly emphasizes David and his descendants while Kings does not.

E. Outline:

- I. The Story of the Nation, I Chron. 1-10
- II. The Story of David, I Chron. 11-29
- III. The Story of Solomon, II Chron. 1-9
- IV. The Story of Judah, II Chron. 10-36

Contents:

I. The Story of the Nation, I Chron. 1-10
Special Note on Genealogies:

These first ten chapters consist largely of genealogical lists. They are referential and not devotional. Admittedly they do not make for the most exciting reading. Nevertheless they are important because:

- 1) They record the line of the Hebrew people for approx. 3500 years; (there is nothing comparable to this among any other nations) and
- 2) The key is selection. All through these lists one can trace the sovereign choice of God. This reveals God's purpose in history -- to present the family tree of Christ.

A. Adam to Abraham, 1:1-27

In a very selective fashion the writer moves from Adam to Noah's three sons: Shem, Ham and Japheth. From Noah's sons he concentrates on Shem because his descendants will lead to Abraham. It is through Abraham and his line the Messiah will come.

B. Abraham to Jacob, 1:28 - 2:2

After first giving the general descendants of Abraham, the writer quickly singles out Isaac. From Isaac's descendants he singles out Jacob for Israel.

C. Jacob to Saul, 2:3 - 10:14

Though Jacob had twelve sons, only Judah is singled out because Messiah will descend through him. Judah's descendants are carefully but selectively listed in a way that works toward David. Chapter 10 rather abruptly interrupts the endless geneological listings to describe the horrible end of King Saul. This, of course, sets the stage for King David to rule. Clearly from God's perspective, the monarchy begins with David.

II. The Story of David, I Chron. 11-29
(Preparation for the Temple)

The emphasis in Chronicles continues with the recording of the religious aspects of David's reign.

A. Dominion, 11:1 - 21:171. Ascending the throne, Chs. 11, 12

Story of David begins when he assumes reign of 12 tribes
→ David's mighty man

2. Recognizing the Lord, Chs. 13-17

Recovering the Ark of the Lord. Ark mentioned 46x
Spends 3 ch. on this / it was: corrupt people
Got enthusiastic! made mess out of the candles
2 Sam 7 & I Chron. 17 - kingdom promise
didn't carry ark correctly

3. Prospering through the Lord, Chs. 18-20

David's war - turn Euphrates
Philistines, Moabites, goes up North to Euphrates.
Assyrians
Ammonites

God's viewpoint
(23 - Sam.)
1 chapter on
Saul

4. Punished by the Lord, 21:1-17

humbling of the people - David lifted up in pride

B. Design, 21:18 - 26:32

1. Acquiring the site, 21:18-30

threshing floor purchased

2. Preparing the material, 22:1-5

*David set out stone cutters - bronze beyond weight
in the cedar timber - wanted the best, etc.*

3. Instructing the builder, 22:6-19

named the builder - Solomon,

4. Organizing the officials, 23:1 - 26:32

*Princes, Levites too many priests - div. into 24
divisions 2 weeks or 4 weeks
gatekeepers, officers*

C. Direction, 27:1 - 29:21

1. His Servants, Ch. 27

David

Administrative servants

2. His subjects, 28:1-8

pass on words of council repeatedly

3. His Son, 28:9-21

Solomon - was to be

leads over the blueprint

4. His Subjects, 29:1-21

Gods with you

Turn to people, assess plans

D. Departure, 29:22-30

Acts 13:36 - David's life

*1 - Holy enthusiasm of things of God
2 - loved God*

*Temple
David's
God gives
Solomon
builder*

III. The Story of Solomon, II Chron. 1-9
(Realization of the Temple)

A. Beginning with the Lord, Ch. 1

gets off on correct foot - worship of Gibeon
needs wisdom ruling wisdom (private life often showed
his lack).

B. Building for the Lord, 2:1 - 7:11

this important thing to God

ch. 3 begins building approx. 2x as big as tabernacle.

ch. 5 ark installed (only original)
Solomon preaches → prayer

C. Blessed by the Lord, 7:12 - 9:31

Story of Solomon's prosperity.

Concluding Thoughts on the United Kingdom:

under U.K. we see { glory
wealth
peace
prosperity

"Every man will sit under his vine and his fig tree."
irrevocable promise: King of Kingdom forever
cross approx. of Old Testament Evangelism

David Solomon	{ allegiance obedience confidence	to God	to self
		victory	disaster

[illegible]